

The Outlook

Vol. 62

May 13, 1899

No. 2

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

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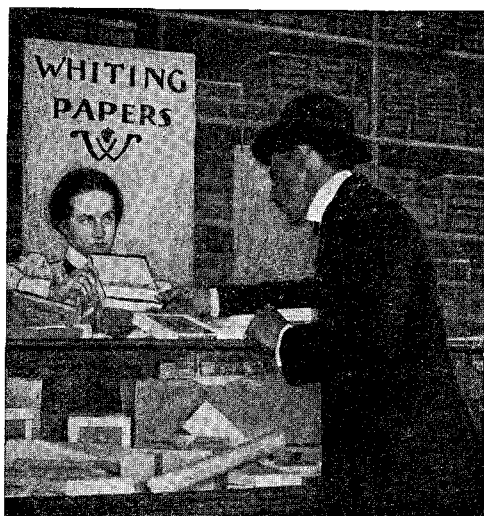
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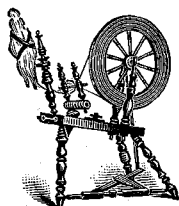
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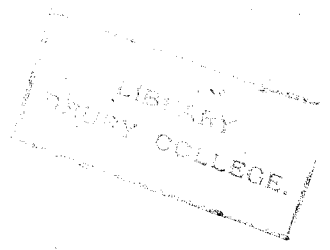
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Report of the Army Court of Inquiry

The findings of the military Court appointed to investigate General Miles's statements about the beef furnished to troops in Cuba and Porto Rico have been duly approved by the President, and are now made public. Briefly summarized, the report finds: First, as to the refrigerated beef, that there is no evidence that it was treated by any chemical process, but that there was neglect in the transportation and delivery, and that "the testimony fails to show why it was that, with an abundance of these articles on hand [supplies already enumerated], and with entire freedom of choice in selection, any command that expressed a preference for either should not have been able to obtain the particular kind of meat it desired;" and that "the testimony is conclusive that [in Cuba] the command was insufficiently subsisted from the landing to the date of surrender—a state of affairs directly traceable to deficiency in transportation." Secondly, the report states that the so-called canned roast beef was well known at the time of its purchase to be not truly roasted, but the ordinary article of commerce prepared by the process of boiling, sterilizing, and canning; that the Commissary-General, in buying 7,000,000 pounds in a few days, purchased "a quantity far in excess of the actual or prospective needs of the military service, and to the detriment rather than the advantage of the public interests;" that there was evidence that some of the canned beef was injured by climatic conditions, and that some was "tasteless, unpalatable, repulsive to the sight, and at times nauseating" (the Court hardly brings out clearly the fact that nearly a hundred officers and men testified positively to these facts); that the beef was not at any time a

cause of illness—a finding which readers of the testimony of Colonel Roosevelt and others may still think open to doubt, that the real causes of disease were the climate, the rain, exposure, inappropriate clothing, inadequate transportation, and similar things; that the canned-beef ration is suitable for use only where vegetables are available to cook with the meat, and then only as a partial ration; that beef cattle were not available in Cuba, and were not a certain mode of supply in Porto Rico; that there is no evidence that the packers of the meat were guilty of any misconduct. The Court also finds that the Major-General commanding the army had no sufficient justification for alleging that the refrigerated beef was "embalmed" or was unfit for issue to troops; that he committed an error in that, having a belief that the food was unfit, that it caused sickness and distress, that some of it was supplied under the pretense of experiment, that some beef was "embalmed," he did not immediately report such knowledge or belief to the Secretary of War, to the end that a proper remedy might be promptly applied. Equally emphatic is the Court's condemnation of Commissary-General Eagan's conduct in certain particulars. The Court says: "The Court can but characterize the action of the Commissary-General as unwarranted and reckless, in that he ordered the purchase of such enormous quantities of a food that was practically untried and unknown, and the Court so finds. The Court also finds that there is no ground for any imputation of any other actuating motive on the part of the Commissary-General than the earnest desire to procure the best possible food for the troops. The Court pronounces this act of the Commissary-General of Subsistence a colossal error, for which there is no pallia-

tion." The Court recommends that no further proceedings be taken.



A Word of Comment In forming a judgment respecting the findings of this Court of Inquiry four things must be borne in mind by the independent citizen: First, that this Court is very different from the civil Commission which preceded it. That was without authority to administer oaths or to compel the attendance of witnesses or the production of papers. This had the full authority of a military tribunal. That was under suspicion, whether well or ill grounded, of strong prejudice. This, by its personnel, is entitled to the confidence of the people. Second, the charges of maltreatment of the troops affected, not subordinate officials, but the two heads of the army. On the one side neglect was charged against General Miles; on the other, against Secretary Alger. It is hardly possible that a tribunal composed of military officials for the purpose of investigating charges which affected the heads of the army itself would not be unconsciously desirous to minimize the evil and judge charitably the fault; but such prejudice would be more conducive to justice than one which was hostile to the army organization and its chiefs. Third, the investigation was, by the terms of the appointment, limited in its scope. It was confined to an inquiry into the character of the beef furnished. No inquiry has been made, except incidentally and indirectly, as to the efficiency of the Quartermaster's Department, the efficiency of the transportation, the competence of those who had it in charge, or the propriety of the clothing furnished for the work of our soldiers in a tropical climate. Fourth, bearing these things in mind, we think the country will generally accept the findings of this tribunal, so far as the beef question is concerned, and that it ought to do so. But there is nothing in the finding which will remove, or ought to remove, the painful impression that incompetent officials were appointed in the Quartermaster's and Commissary Departments for political reasons; that the organization of those departments was bad and the administration of them inefficient, and that the radical causes of this inefficiency were two—hostility between

the two heads of the army, the Secretary of War and the Commanding General, who ought to have worked in cordial co-operation, and the appointment of unmilitary men to render military service, because political influence demanded their appointment. This public suspicion in these respects is, if not absolutely justified, at least in a measure confirmed by the incidental finding of the Court that among the real causes of disease were the inappropriate clothing and inadequate transportation. The painful suspicion that the soldiers were provided with bad food from corrupt motives is negatived, if not entirely removed; but the necessity for some clearly defined adjustment of the relations between the Secretary of War and the Commanding General, and the imperative duty of keeping the army wholly free from politics, is made clearer than ever, if that were possible. Whatever fault General Miles may have committed in failure to make prompt report of his suspicions respecting the beef when they were first excited, he has certainly more than atoned for it by bravely pressing the issue forward, at considerable peril to his good standing with his superiors in office, and forcing an investigation.



Edward Atkinson's Pamphlets The statutes of the United States make it a criminal offense to incite, assist, or give aid to any rebellion or insurrection against the authority or laws of the United States, and also authorize the Postmaster to prevent the use of the mails for criminal purposes. If an Anarchist had printed a pamphlet denying the right of the Federal Government to interfere with the mob at Wardner, eulogizing the dynamiters, calling the attempt of the Federal soldiers to avert this "a criminal aggression," warning men not "to be entrapped into enlistment in the regular army or the volunteers," and charging the Executive in its campaign against the dynamiters with "acts of criminal aggression," there is no doubt that the Postmaster might have interfered to prevent the distribution of such a pamphlet among either the army which was fighting the mob or the mob itself. Dr. E. Benjamin Andrews, in his letter to the Chicago meeting in support of the Administration last Sunday, writes: "The simple legal

fact is that the Philippine Islands are at this moment as truly United States territory as Illinois;" and that is, of course, the position of the Administration. On no other basis could it defend its use of force in those islands to put down a hostile army and establish civil order on the basis of loyalty to the United States Government. If Dr. Andrews is right, it was, therefore, legitimate for the Postmaster-General to forbid the shipment of Mr. Edward Atkinson's pamphlets to the Philippines, as he has done. For the quotations made above are from these pamphlets, which are framed for the purpose of assisting the Filipinos in their battle against United States authority, and which in terms defend and even eulogize them for fighting us. It is certain that President Lincoln would not have allowed the mails to circulate pamphlets of a similar tone during the Civil War. For "damaging the military power of the Government" by utterances not any more hostile to its authority, Mr. Vallandigham was conducted to the Confederate lines and given over to the Confederates as one who belonged to them. Mr. Lincoln's argument then has never been effectively answered and never will be: "Must I shoot a simple-minded soldier boy who deserts, while I must not touch a hair of a wily agitator who induces him to desert?" We do not characterize Mr. Atkinson as a wily agitator; he is an agitator, but not wily. But we cannot doubt that the Government is entirely within its rights in prohibiting his agitation from being carried at United States expense and by United States means to the United States territory in the Far East, if the authorities believe that circulation there will injure the power of the army to maintain the authority of the United States. But we think, none the less, that the Postmaster-General made a mistake; for the pamphlets would have convinced no one not already persuaded, while their attempted suppression, by arousing the indignation of some and exciting the interest of others, will eventually do more harm than could possibly have been done by their free circulation.



In Cuba One of the most cheering of the week's items of news from Cuba is the statement that the death-rate

in Havana during April was less than half of what it was a year ago. Much still remains to be done in the way of sanitary reform, but the fact quoted is a practical tribute to American methods. On the other hand, the least agreeable news of the week is of repeated acts of brigandage; near Sagua bandits burned two hundred thousand bags of sugar; other similar acts are reported; the organization of a strong body of mounted rural police is a necessity. The long delay in paying the Cuban soldiers continues, but the actual payment is expected this week; no feasible method of purging the rolls of names of "soldiers" who did not enlist until the war was over has been reached; the present plan appears to be to pay out the \$3,000,000, *pro rata*, to all on the rolls. General Brooke's appointments to the Cuban Supreme Court, made last week, seem to give general satisfaction except to the bitter anti-Gomez faction. The new judges are mostly conservatives—not actively engaged in politics of late. Miss Clara Barton, of the National Red Cross, is visiting Cuba to supervise and extend the relief and hospital system, and has made plans for establishing a system of children's hospitals in the large cities.



The Situation in Luzon

While the negotiations for peace between the representatives of General Luna and Aguinaldo on the one hand and General Otis and the President's Commission on the other have as yet had no positive result, the authorities at Washington seem to believe that resistance is nearing its end. This feeling is based partly on the continued efforts of the Filipinos to make conditions consistent with what they consider military and personal honor, and partly on the continued military success of our troops and the diminishing strength of the enemy's defense. It is believed that the insurgent leaders are now favorably disposed to acknowledge American sovereignty, provided that guarantees be given for autonomy in local affairs and for immunity from punishment for past resistance. At present Aguinaldo still persists in his request for a long truce, so that the Filipino Congress can be consulted, and General Otis positively refuses this. The

accounts of the conferences between Mr. Schurman, of our Commission, and the Filipino officers indicate, however, that there is likely to be found a reasonable ground for negotiation and compromise, leaving Congress free to deal with the future of the Philippines as it may think right and justice demand. The military advance during the week has been considerable. San Fernando was occupied on Friday, after only moderately severe fighting, in which the brave Colonel Funston, of Kansas (now promoted to be a Brigadier-General), was wounded. From San Fernando the insurgents have retired north and northwest into the hill country, but they left a force of about six thousand men in Bacolor, about five miles southwest of San Fernando, and this place is being attacked by our forces as we write. General Lawton has effected a junction from the east with our main army, has captured Balinag and other villages, and has amply sustained his old reputation as a dashing, quick-moving Indian fighter. The insurgents are still active in the southern part of Luzon. Our troops are reported to suffer not a little from heat and weather conditions.



A Truce in Samoa An armistice between the followers of Mataafa and Malietoa Tanu has been agreed upon, and peace will be maintained until the arrival of the Joint High Commission of the three Powers. Press despatches state that the German Consul declined to sign the proclamation issued by the other Consuls calling for a cessation of hostilities, but reports from Berlin state positively that Germany is doing all in her power to preserve peace, and that the reported refusal of the German Consul is not believed in Germany to be true. Mataafa is to keep his forces from approaching nearer than six miles to Apia. Further particulars of the fighting on April 13, April 15, and April 17 show that the Mataafans greatly overmatch the "friendlies," or supporters of Malietoa, and that the latter have done no effective fighting except when aided by the British and American ships or by their landing parties. Eye-witnesses of the fight in which Lieutenant Freeman and Ensign Monaghan of the Philadelphia were killed say that

the latter lost his life in a heroic attempt to rescue Lieutenant Freeman, returning to his assistance in the face of almost certain death. A second letter from Admiral Kautz to a brother here has most unwisely been made public; in it he speaks of the German Consul's conduct as "arrogant and unreasonable," and in other ways comments freely on the situation. It seems time that officers holding high position should learn the dangers of hasty letter-writing, and that their friends should learn restraint in making private letters public. Both Admiral Kautz and Chief Justice Chambers have complicated matters not a little diplomatically by indiscretion of this kind. Our Government seems to approve fully of Admiral Kautz's action in joining the English naval force at Samoa in driving out Mataafa and shelling the villages near the shore. A vehement protest against this action as unnecessary and cruel has been made by Mrs. Robert Louis Stevenson the past week. She writes: "President McKinley allowed no firing on Cuban towns unless they gave active cause of offense, and Commodore Watson was ordered not to attack undefended Spanish cities. Does the President keep his humanity for civilized countries alone?" Mrs. Stevenson declares that the Samoan villages are inhabited in time of war by non-combatants, who have to choose between the shells of the warships and "taking to the bush." Under such conditions, she says, delicate women can hardly exist, while children die like flies.



The Idaho Riots We are depending on very fragmentary and imperfect telegraphic reports for our account of the condition of affairs in Wardner, Idaho. The difficulties appear to have grown out of the attempt on the part of mine-owners to introduce non-union men. An armed force from other mines in the vicinity marched on the works at Wardner, drove the non-union men away, and burned and blew up with dynamite the buildings and machinery, destroying property valued at from \$300,000 to \$500,000. The entire district has been placed under martial law, a considerable force of United States regulars has appeared upon the scene, warrants have been

sworn out, and constables are making arrests under the protection of the troops; according to the latest advices, 128 men accused of participation in the riot have been arrested and are under guard, while many others of the mob are in hiding in the woods. Most of the rioters are said to be of foreign races, and, according to at least one report, the difficulties date back several years. If these are the facts, the real question—if question it can be called—involved in the case appears to be whether a union composed of miners shall have the right to prohibit the employment of non-union men in another mine than that in which they are themselves working, and to enforce that prohibition by shooting the non-union men and blowing up the works. The sooner this question is settled, the better for the workingmen themselves; for no despotism of capital could be worse than the despotism established by such a mob as that which marched in triumph to destroy the works at Wardner, and then fled from the scene of their murder and arson to the woods when United States troops appeared on the scene.



The Civil Service The fifteenth annual report of the Civil Service Commission is the most interesting and encouraging of those yet published. It shows a larger number of appointments based on examinations than at any previous time in the Commission's history. The report pertinently calls attention to the culmination of Spanish misrule in Cuba, Porto Rico, and the Philippines during the year, thus emphasizing the value of a strict adherence to a merit system in governmental administration. It then recites the good things accomplished, the classification of the entire customs service and the extension of the free-delivery postal service, thus bringing many post-offices within the provisions of the Civil Service Law. During the year over forty-five thousand persons were examined; two-thirds of that number successfully passed the examinations. As compared with the previous year there was a decrease of nearly five thousand in the number of candidates and of nearly six thousand in the number who did not pass. Perhaps the most picturesque item in the report is

as follows: "Officials in charge of collecting the customs duties of the Government emphatically stated that there has been a saving of about one-fourth in the cost of gathering this part of the public revenue. If their estimate is correct, this item alone shows a saving of nearly \$2,000,000 per annum. The Commission is satisfied that if the internal revenue service were conducted with the same regard for the Civil Service Law and rules as the customs service has been, a very large saving would also be shown in the cost of collecting that part of the revenue." The aggregate of salaries in the executive branch of the public service is more than a hundred million dollars. The Commissioners believe that the result of the operation of Civil Service rules nets the Government a saving of ten per cent. As the report opens with reference to Spanish misrule, so it closes with some sensible recommendations in discussing appointments of officers for our newly acquired territory. To this end it gives an authentic account of the methods of the best existing colonial governments, and from a study of them the following timely lessons may be learned regarding colonial officers:

First—That they are not disturbed by political changes in the home government, the tenure being determined by good and efficient service only.

Second—That the men sent to govern colonies are selected because of special fitness, and are promoted, generally from the smaller colonies to the larger, after demonstrating ability to deal with difficult problems.

Third—That the officers charged with the collection of revenue, both internal and customs duties, are promoted to those places after faithful and efficient service in minor grades, and are never appointed as a reward for political services at home; that the clerkships in the customs and other services are filled by open competitive examinations; that the pay is commensurate with the duties performed, and that persons in the colonial service are prohibited from engaging in business enterprises in the colonies.



**The California
Newspaper Law**

One of the acts of the last Legislature of California has caused much comment. Two sections were added to the general libel law, forming what the courts may hold to be special legislation, and hence unconstitutional. The first of these sections makes it unlawful "to put in any

newspaper, handbill, poster, book, serial publication, or supplement" the portrait or caricature of a Californian without his consent. California officeholders and criminals are left unprotected, and there is nothing to prevent the issuance of any number of cartoon-loaded pamphlets. The penalty attached is a five-hundred-dollar fine, or imprisonment of from one to six months, or both. The second section of the new law requires that every article "that tends to blacken the memory of one who is dead, or to impeach one who is living, or to expose him or her to public hatred, contempt, or ridicule," shall have the true name of the author signed. In case suit be brought, and the matter thus signed be proven libelous, the publisher shall pay a fine of \$1,000, half of which goes to the plaintiff. It seems to be unlawful to make anonymous remarks about Jezebel or the Borgias. The California libel law, which is a fairly good one, has not been improved, nor has the responsibility of newspapers been increased, by these sections. They were drawn up by legislators who had long suffered from newspaper attacks, and were hastily forced through the last Legislature, whose career, according to the "Argonaut," "was one long succession of scandals." Some of the California newspapers have openly ignored these cartoon and signature sections. This is, of course, a mistake, since the best way to destroy a bad or foolish law is to obey it. The country papers and weeklies have generally attempted to follow its somewhat obscure provisions as well as they could. In some cases the editor or publisher has signed all articles; in others the person or persons who prepare an item sign it. The tendency is to make the signature as unobtrusive as possible. A distinction is made in form of type between the signatures of the regular staff and those of outside workers. The appearance is both curious and amusing. It seems likely that all the newspapers will soon return to their former habits. The first libel suit under the general law will probably include some determination of the status of the new sections. Until that time, the anti-cartoon and personal-signature clauses are apt to remain a dead letter in nearly all California newspaper offices. A test of the validity of the law is certainly desirable.

The Dreyfus Evidence The evidence in the Dreyfus case, as it appears in the columns of "Figaro," grows more interesting, and seems to be drawing the meshes closer around the General Staff. Paty de Clam, who, with his colleague Esterhazy, is under the suspicion of being a chief offender in this case, testified that last year General Gonse declared that it was absolutely essential to protect Esterhazy at any cost; and thereupon Paty de Clam proceeded to build up a fabric of lies, a course which he says secured the approval of General Boisdeffre, chief of the General Staff. Paty de Clam, like Esterhazy, defends his course on the ground that he was simply obeying orders. General Mercier, who was Minister of War at the time Dreyfus was condemned, testified that he had destroyed the secret *dossier* which Paty de Clam claimed to have sent him, and called upon General Gonse to corroborate his statement, forgetting, apparently, that General Gonse had already testified that, although Mercier had destroyed the original, he, Gonse, had kept a copy. Great importance has been attached by General Zurlinden, Military Governor of Paris, and other military authorities to the closing sentence of the *bordereau*, "I am starting for the maneuvers," as proving the guilt of Dreyfus. It is now clear, from known facts, that Dreyfus could not have written this. M. de Freycinet's resignation as Minister of War is due to the threatening storm about the Dreyfus case. His successor, M. Krantz, is a man of no great political force.



**Russia and England
in China**

The settlement of open questions between England and France in Africa has been followed by what appears to be an equally satisfactory settlement of open questions between England and Russia in China; and when the Peace Conference meets there will probably be no shadow of a war-cloud on the horizon. By the terms of the agreement between the two Great Powers whose interests are paramount in China, England practically concedes supremacy to Russian authority in Manchuria, the entire section to the northeast of the old wall and including the Liao-Tung peninsula; agreeing to refrain from all endeavors to secure

privileges of any sort within that territory. Russia, on the other hand, agrees to the supremacy of England's authority over the great basin of the Yang-tse-Kiang, which is sometimes called the heart of the Chinese Empire—a country containing something more than 150,000,000 people, with immense resources of many kinds. According to the terms of the agreement made public by Lord Salisbury, the integrity of the Empire of China is not to be affected, and the "sphere of influence" is sharply differentiated from annexation; but while a show of respect for China's sensibilities and authority is undoubtedly to be kept up, it is difficult to see in this arrangement between the two great claimants for Chinese territory and Chinese trade anything less than an effectual partition of the Empire, Russia taking the north and England the south; a much smaller slice has been seized by Germany, and a still more unimportant section by France in the far south. This arrangement seems to leave Japan out of account, and there is now every indication that Korea, which she has long coveted, will not come into her hands. In the natural course of events the imperial power in China will grow weaker and weaker as it diminishes, while the authority of the Great Powers will steadily increase. They will be compelled to assume great responsibilities and to exercise virtual supremacy. The end of such a process is not difficult to predict, nor is it likely to be long deferred. At the moment it looks as if the much-talked-of "open door" has been closed; but everything will depend on the view of their respective interests taken by Russia and England.



Italy in China A difference of opinion on the question of the extension of Italian power in the Far East has resulted in the resignation of the Cabinet headed by General Pelloux. Italy is still too near her disasters in Africa to desire to renew the experience which brought her such humiliation in Abyssinia. General Pelloux, the Premier, had taken steps toward the acquisition of a share in the division of China by making a demand on the Chinese Government for the cession to Italy of San Mun Bay, in the province of Che-king. When this matter came up

in the Chamber of Deputies, although the Ministers showed that during the Premiership of Señor Rudini a somewhat similar move had been contemplated, an opposition was developed which not only promised to be master of the situation, but which showed the most violent feeling. There seems to be little doubt that the Premier had reached an understanding with England in advance of the demand made on China. The location of San Mun Bay, which is close to the English sphere of influence, would seem to indicate that Italy could not have taken such an action without being assured that it would not excite the antagonism of England. At a time when nearly all the Great Powers are not only making claims upon China, but are seizing Chinese territory, it is quite natural that the Italian Government should feel itself inclined to move in this direction; but to make the move would involve the taking up of responsibilities which the country is in no condition to bear, and would postpone still further that régime of economical expenditure which is essential, not only to the prosperity of the country, but perhaps to the safety of the dynasty. King Humbert has apparently determined to pursue the policy of keeping Italy in line with the other Great Powers; and it is possible that the Government has gone so far that it would be very difficult for it to withdraw. It will be a misfortune for Italy if this policy prevails; the country needs a long period of reduction of expenditures and husbanding of resources.



The Transvaal For several weeks those London newspapers which represent the Government's policy have been preparing their readers for some sudden new phase of the Transvaal question. The presence in England of Mr. Cecil Rhodes is not without political as well as commercial significance, but the outward and visible sign of the new phase is the reception at the Colonial Office of a petition signed by twenty-one thousand Uitlanders (Englishmen, Americans, and others dwelling in the South African Republic). The petition recites the unjust demands made by the South African (or Transvaal) Government upon British and American residents who are forced to pay

exorbitant taxes without receiving any of the rights of representation, though they have long lived in the Transvaal. They hope for some sort of an ultimatum from the English Government. When President Kruger heard of the petition, he announced that a slight modification would undoubtedly be made in the naturalization laws at the Volksraad's next sitting; but this is not enough for the petitioners. They deny that the Transvaal is an independent State, and quote in support the famous treaties of 1881 and 1884. They believe that they have the secret sympathy of Mr. Chamberlain, the Colonial Secretary, but that he has hitherto been held back from a bellicose policy by the Premier, Lord Salisbury. However, it is stated that, in recognition of some recent local disturbances at Johannesburg, Mr. Chamberlain despatched two firmly worded demands upon the Transvaal Republic; one that it "must observe its obligations to the Queen as the paramount power, by securing peace and order," and the other asking for the cancellation of a notorious dynamite concession. No one who recalls the Jameson raid doubted that this effort to maintain England as a suzerain power would only provoke the Boers. President Kruger has just replied that the dynamite concession constitutes no breach of the London Convention, adding that in all matters the Transvaal Government is entitled to its opinion as to what is for the best interests of the Republic. We shall now see whether or no Mr. Chamberlain is playing a "bluff game."



The Tragedy in Finland

The full story of what must be called the *coup d'état* in Finland, outlined in these columns several weeks ago, explains more clearly the tragedy which has overtaken that brave country. The Pan-Slavonic party has long been scheming to deprive Finland of the rights and privileges guaranteed to it by Alexander I. in 1809, but heretofore these plans have never succeeded, on account of the personal liking of the different Czars for the Finnish people, and their respect for the admirable working of Finnish institutions. According to the Finnish laws, confirmed by the present Czar as by his predecessors, no new law can be made nor any old

one abolished without the previous knowledge and consent of the Estates; and no fundamental law can be laid down, promulgating or abolishing, except on the representation of the Emperor Grand Duke, with the approbation of all the Estates. On February 3, however, an imperial manifesto was issued which practically deprives the Finnish Diet of these powers, and makes it simply an advisory body for the benefit of the Czar whenever he feels that he needs counsel touching matters in Finland. The plan to accomplish this result had been submitted to the Czar at the very beginning of his reign and promptly rejected by him, but he has been won over by influences which it is not easy to trace at this moment. When the manifesto was brought to Finland by the Governor-General, the Vice-President of the Finnish Senate was summoned, and ordered to promulgate it at once. This the Senate was reluctant to do, and great pressure was brought to bear upon it; but, acting under the fear that military law might be proclaimed, the Senate finally resolved to promulgate the manifesto. The Procurator, or Supreme Guardian of the Laws, recorded his protest against this action; the editor of the official Gazette threw up his position rather than print the manifesto; and it was difficult to find printers who were willing to set the type. The Diet resolved to present its protest in person to the Czar, and the Vice-President of the Senate and the Procurator started at once to procure private audiences with the Czar. Neither was successful. The protestation of the Senate was read by the Emperor, but apparently produced no effect upon his mind, and the Diet finally declared that the manifesto was not legal, and therefore not binding. Perfect order has reigned in the country, not only on account of the habitual self-restraint of the Finn, but because it is understood that disorder of any kind would give the Russian officials the chance for which they are looking. A considerable body of troops are ready to move at a moment's notice in order to crush any opposition. The little country, brave as it is, appears to be helpless in the hands of the great Empire, but it will not surrender its liberty without exhausting every resource to preserve it.

The Evil in the Trust

In disease sound diagnosis is half the battle. The doctor who has discovered what is the disease has made long progress toward discovering the remedy. Dr. Washington Gladden, in his article on another page on the Spread of Socialism, points out very clearly the evil inherent in Trusts. That evil is not combination; it is overcapitalization.

Combination brings with it great advantages. It prevents ruinous competition, compulsory lowering of wages, extravagantly low prices, temptation to adulteration due to the pressure of competition. It adjusts the supply to the need, prevents over-supply, economizes in production, and, rightly directed, should secure fair prices from the consumer and fair prices for the producer. The attempt to prevent combination, whether of labor or of capital, is a vain attempt. It is working against the law of progress, which is in the direction of co-operation and combination.

The evil of the Trust is overcapitalization; which puts an extravagant value on property, represents that value in stock and bonds, attempts to pay the interest on that stock and bonds to the holders, and, as a necessary result, takes the unearned interest out of either the wages of the laborer or the prices paid by the consumer, or both. This is not robbery, because robbery takes property from another man's pocket by violence; it is not theft, because theft takes it from his pocket by stealth; but it takes the property of another without giving any equivalent therefor, and has this in common with both robbery and theft.

The remedy is not in legislation made to prevent combination. It is in legislation made to prevent overcapitalization. We do not here propose a specific for the disease which Dr. Gladden has so well described. We only suggest certain remedies.

Wherever a Trust gives a domestic monopoly, the tariff should be taken off and foreign competition introduced. This will not be a remedy; it may only produce a larger Trust, including foreign as well as domestic producers; but it will make monopoly more difficult.

No corporation should be allowed to

put its own valuation on its own property, and then sell its stocks and bonds in the market. As a condition of incorporation, an official valuation of the property might well be required.

The law also might require that the books of all corporations or of certain classes of corporations should be open to inspection. Corporations which are distinctly servants of the public, like railroads, might well be subject to official examination, as are the banks.

It would be possible to levy a tax on all corporations, based, not upon the actual value of their property, real or personal, but upon the apparent value, as represented by their stocks and bonds. This would discourage, though it would not prevent, overcapitalization. If every corporation had to pay taxes on its water, water would be less freely used than now.

These are simply suggestions of the direction in which the public might look for relief from the real or supposed operation of Trusts. That relief is not to be found in prohibiting or making difficult combination. It is to be found in prohibiting or making difficult overcapitalization.



A Direct Denial

Secretary Long's speech in Boston on the first day of May is, we believe, the first official or semi-official reply which has been made by or on behalf of the Administration to the charges of cruelty and brutality which have been so freely brought against it. In the enunciation of principles Secretary Long says nothing which would be new to the readers of *The Outlook*, but his speech is important as an official and authoritative statement of facts. He resents with healthy and outspoken indignation the charges that "the treatment of the Cubans by Spain or the Armenians by the Turks is not to be compared with our course toward the Filipinos in wanton and deliberate cruelty." He recognizes the possibility "of unauthorized outrages committed by individuals," and also "the painful destruction and wholesale devastation which mark all wars, just and unjust, and in which there are in all wars horrible illus-

trations." "But as to the massacre of women and children, which I have also heard alleged," he declares explicitly that he "cannot on inquiry learn that anything of the kind has been reported, or that, if it were, it would not be at once treated with the utmost severity." He affirms that "the wires have been kept busy with orders for conciliation and kind treatment, and with every inducement to secure peace." He holds Aguinaldo responsible for the initiation of the present campaign in the Philippines, and substantiates the charge by an official statement which ought to outweigh anonymous reports and gratuitous assumptions in the daily press. "An intercepted telegram, which I forwarded to Dewey, was brought to me by a newspaper reporter from Agoncillo here—whose later precipitate flight was confession—to Aguinaldo there, urging him to make an attack upon the American forces in Manila, and to do so before the 6th of February, which was the time set for the vote of our Senate on the ratification." The attack followed this counsel.

One would think, from what some say, that the President had gone out of his way to begin an assault and invasion upon the Philippines. On the contrary, at the date to which I have above referred, around that great city of Manila, where life and property were congregated and entitled to protection, Aguinaldo and his followers were making their assault, shooting down our soldiers, creating riot and disturbance, endangering life and property, actually lighting the torch and attempting to burn the city. I can hardly believe that even the critics of the Administration approved of this at that time, or that they approved of the Filipinos firing on our flags of truce.

He is as explicit in his statement of the purposes of the Administration as he is definite in his statements of facts:

You may be sure that it has not the least idea of putting any shackle or fetter on any Filipino—not so much as a cotton-twinsting around his ankles. You may be sure that it is more eager to stop bloodshed and secure peace than you are, because it has to bear the responsibility. You may be sure that it will do everything it can to carry the blessings of our own civilization to those islands of the sea, and that its highest ambition will be fulfilled if through its efforts the people there, emerging from the oppression and darkness of centuries, shall come out into the light of the new world and be set upon the way to the enjoyment of the same liberties, the same education, the same progress, the same homes, the same government, the same large, generous,

happy life which is now the heritage of every American citizen in whatever part of the great American Union he lives.

Critics of the Administration ought in honor to take account of this semi-official statement, either by showing that it is false in its statements of fact or insincere in its statement of policy; and it will require something more than individual letters from unknown privates to prove the first, and something more than gratuitous assumptions to prove the second.



The Episcopal Church on Trial

The question whether Dr. Briggs is to be permitted to receive ordination as a priest in the Episcopal Church puts that Church on trial. We think this statement must be accepted as true alike by those who desire and those who protest against the ordination. In the Presbyterian Church Dr. Briggs is not permitted to exercise ministerial functions. This is not because he is not a Christian, nor even because he is not a Christian teacher, but because he does not teach that type or form of Christianity for which the supreme authority in the Presbyterian Church insists that Church must stand. On the contrary, he could and would be readily received into the Congregational ministry. We affirm this with some degree of positiveness, not merely because what he teaches is taught by such eminent Congregational clergymen as Dr. Gordon, of Boston, Dr. Newman Smyth, of New Haven, Dr. Washington Gladden, of Columbus, and many others more or less widely known, but because Dr. Henry Preserved Smith, who was turned out of the Presbyterian ministry at about the same time and on much the same charges as Dr. Briggs, has been received without objection into the Congregational ministry. The Presbyterian Church is not large enough to recognize such men as Christian preachers—or, if the conservative prefers, is too strict to recognize them; the Congregational Church is large enough—or lax enough. Is the Episcopal Church large enough to receive and recognize them, or does it also say, Though this man is a Christian and a Christian teacher, he does not teach that

type of Christianity which the Episcopal Church represents?

The answer which the Church gives to this question will, in the judgment of *The Outlook*, go far to indicate the true answer to another question: Is the Episcopal Church in this country a sect or not? For a sect is "a number of persons who, following a teacher or leader, are united by their attachment to some particular doctrines or tenets, usually in religion or philosophy." The Presbyterian Church, by its decision in the cases of Professor Briggs and Dr. H. P. Smith, has declared itself a sect; because it has declared that no one can be a minister in that denomination who is not united with others by his attachment to certain particular doctrines or tenets—to wit, those embodied in the Westminster Confession of Faith. The public are looking with some interest to see whether a similar standard is to be applied to Professor Briggs by the Episcopal Church—that is, whether he is to be debarred from priesthood in that Church unless he proves himself united with others in his attachment to certain particular doctrines or tenets—to wit, those which have hitherto been regarded as the distinctive doctrines or tenets of the High Church party.

It would be more accurate to say *the* doctrine or tenet of that party. For the real secret of the opposition to Dr. Briggs's ordination is his opposition to that spirit of traditionalism which is the essence of the hierarchal party in all communions. The opposition is based on his recent book, "*The Study of Holy Scripture*," which, however, simply reaffirms, with some new emphasis and some new illustrations, his previous teaching both in the classroom and through the press. In this volume he recognizes the existence in Scripture of myth and legend and fiction and drama and poetry. The story of the marriage of the daughters of men with the angels is a myth; in the story of David are incorporated incompatible legends; the Book of Ruth is an idyl; the story of Jonah is a work of the imagination; the stories of Daniel are historical fiction. But all this has been said before by eminent scholars in the Church of England: by Dr. Cheyne, Dr. Driver, Dean Farrar, and others. The Church of England has not tried them for heresy; it has not re-

fused them admittance to its pulpits; on the contrary, it has honored them with its offices; and it would be very surprising if some of their writings are not to be found in the libraries of the very men who wish to exclude Dr. Briggs from the Episcopal priesthood because he teaches what these Episcopal dignitaries have long taught.

This is not the real ground of the objection to Dr. Briggs. The real ground is his distinct and emphatic disavowal of the authority of tradition. This disavowal, so explicitly made in the inaugural which was the occasion of his trial for heresy in the Presbyterian Church, Dr. Briggs repeats, if possible more explicitly, in "*The Study of Holy Scripture*." A single quotation, in which Dr. Briggs presents the issue between Reason and Tradition with his accustomed fearlessness, but also, unfortunately, with his accustomed combativeness, makes perfectly clear the question presented to the Episcopal Church by his application for ordination:

Biblical criticism is confronted by traditional views of the Bible that do not wish to be disturbed, and by dogmatic statements respecting the Bible which decline investigation and revision. The claim is put forth that these traditional views and dogmatic statements are in accordance with the Scriptures and the symbols of the Church, and that the orthodox faith is put in peril by criticism. Such claims as these can only influence the adherents of the Church, and, at the utmost, debar them from the exercise of criticism. They cannot be more than amusing to the unbelieving and the skeptical, who care but little for the Church and still less for theologians and their orthodoxy. They will use the tests of criticism without restraint. We cannot prevent them. The question is whether Christian scholars also shall be entitled to use them in the study of the Scriptures, or whether Holy Scripture is to be intrusted solely to the hands of dogmatic theologians and scholastics, who usually have little if any technical knowledge of Holy Scripture itself.

Elsewhere he is even less respectful to the traditionalists and their allies:

The history of all these combats is the same. The theological Bourbons never learn anything from past defeats. They repeat the same obstructive methods, and, when defeated, make the same insincere apologies. The race of time-servers continues to propagate itself from age to age. They always take the *via media*, and lean to the traditional side. They always encourage the traditionalists and obstruct faithful Biblical scholars.

It is not at all strange that the traditionalists, reinforced by the peace-lovers,

prefer to have such assaults upon them made by men without, not within, the Church. Nevertheless, the real issue is just this: Does the Episcopal Church stand for the authority of tradition and the discouragement of free Biblical research by modern critical methods, or does it welcome within its ministry both classes of men—the critics and the traditionalists, the men who discard tradition and the men who build upon it? The Church of England embraces both; the Congregational Church, both in England and America, embraces both. The Presbyterian hierarchy has endeavored, not very successfully, to exclude the critics. Will the traditionalists in the Protestant Episcopal Church succeed in their endeavor to do so? This is the one important question involved.

And this question cannot be avoided. It is reported in certain quarters that pressure is being brought to bear on Dr. Briggs to withdraw his application for ordination to the priesthood, and that, if it is not formally withdrawn, time will be allowed to elapse without action upon it, until he sails for Europe. Dr. Henry C. Potter, the Bishop to whom this application has been made, is a prudent man, as bishops ought to be, and doubtless desirous of avoiding controversy in his diocese, where are living in armistice, if not in harmony, the extremest partisans of High Church and Broad Church. But no one has ever accused Bishop Potter of cowardice, or doubted his clearness of vision. And it is quite apparent in this case that any evasion of the issue is a determination of it. For the question is, Can one who disavows the authority of tradition be ordained as a priest in the Episcopal Church? If he is not ordained, the immediate answer to that question is in the negative. And it is quite immaterial whether that answer is given by a refusal to ordain, a neglect to ordain, a heresy trial after ordination, or a successful endeavor to induce the applicant to withdraw his application. In either case he is not ordained.

For these reasons we repeat the sentence with which we opened this article: The question whether Dr. Briggs is to be permitted to receive ordination as a priest in the Episcopal Church puts that Church on trial.

The Loneliness of Life

It is significant that greatness of all kinds involves loneliness; a certain sense of isolation and separation seems to cling to superiority of all sorts. The mass of the mountain lifts itself into clear sunlight, but also into silence and solitude. One never realizes how murmurous with sound the sheltered, fertile world is until he has climbed above the reach of these companionable voices into the zone of silence. The ocean is at times all tumult and breaking seas, but in quietude its vastness, and in storm its fury, fill one with a deep sense of loneliness—

The moaning of the homeless sea.

A great career conveys the same sense of separation, and a great man gains his majesty of outline because he seems to be separated from his kind. The great man knows his kind and lives with them as the lesser man does not and cannot; but the scope of his experience and the clearness of his insight take him out of the easy range of his fellows' interests and understanding. Even where the great man is surrounded by kindred spirits he seems to stand alone; as the peaks of the mountain range, although grouped by the eye into a sublime fellowship, are isolated from one another. The great work of art has something incommunicable about it; a quality which keeps one from too intimate approach and holds its secret intact against the most assiduous seekers. We never feel that we have quite mastered the Divine Comedy or Hamlet or York Minster or Tristram and Isolde: there is something in such works which eludes and baffles us. And in every deep experience there is the sense of loneliness. We stand at a distance from Socrates as he drinks the hemlock, from Sir Thomas More as he lays his head on the block, from Wolfe as he lies on the plains of Abraham; and those who have loved Christ most deeply have held back from intruding at Gethsemane.

A great superiority of any kind brings loneliness with it, and the distance it traverses away from common standards and skills is exactly registered by its deepening sense of detachment and solitude. This sense of loneliness is the

price we pay for personality; for individual consciousness, power, and life; it is both the price and the promise of immortality. Self-consciousness is possible only through detachment and isolation; and the richer and fuller the content of consciousness, the more distinct the lines which demark and differentiate it. The sense of loneliness which attaches to greatness is significant of that detachment which must be secured before a high degree of development is compassed; its roots are in the richest possibilities of our nature; its pervading presence is indicative, not of pathos and limitation, but of the greatness of life. Loneliness comes, it is true, with loss, sorrow, and calamity; it is one of the heaviest burdens of grief. This kind of loneliness is easily explicable; it is the universal loneliness which is misunderstood and misinterpreted. Its pathos has found haunting sadness of imagery in the verse of Matthew Arnold:

Yes! in the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless watery wild,
We mortal millions live alone.
The islands feel the enclasping flow,
And then their endless bounds they know.

But when the moon their hollows lights,
And they are swept by balms of spring,
And in their glens, on starry nights,
The nightingales divinely sing;
And lovely notes, from shore to shore,
Across the sounds and channels pour—

Oh! then a longing like despair
Is to their farthest caverns sent.

In these lines one of the truest elegiac poets has touched the very heart of the mystery; for the sense of loneliness is never so penetrating as when joy presses vainly against the barriers of speech; when the imagination dilates to its utmost limits in the presence of beauty of sound or sight or speech which goes home to the inaccessible place in which we live; when, in a word, the immortal part of us beats in vain against the limitations of our mortal condition.

In all deep affection there is a passion for possession which is never satisfied, because there is something sacred and incommunicable in the personality of one we love; and there is a passion for speech which is always denied, because we cannot find language for the deepest that is in us. Our souls are greater than

our vocabularies; we cannot put into words that which is too deep and inclusive for human speech. At the best we can only make signs to one another; if we could speak adequately, there would be no mystery and immortality in love. If we could perfectly possess one another, there would be no divinity in love; that which makes it possible for us to serve and sacrifice for one another, to exchange help, strength, and sweetness, makes it also impossible for us to merge into one another. The richer the power of loving, the clearer the distinction of individuality between the lover and the loved; to have the capacity of loving the race one must have a divine personality. It is through our differences even more than through our similarities that we aid and enrich one another. Matthew Arnold was not blind to the source of the separation of man from man; he closes his pathetic and beautiful representation of human loneliness with words which clearly declare the truth even while they misinterpret its significance:

A God, a God their severance ruled!
And bade betwixt their shores to be
The unplumb'd, salt, estranging sea.

The possession of personality, with its sublime inferences of God, freedom, responsibility, development, and immortality, brings with it inevitably that sense of separation and isolation which is the source of loneliness; and this sense is deepened by the conditions under which personality is heightened and unfolded. As love is too great for speech, and leaves a pain in the heart, so the individual spirit is too great for its mortal conditions, and carries with it everywhere a sense of detachment. There are moments when everything seems smitten with unreality; the significant experience which sometimes overtook the prince in Tennyson's "Princess," and sometimes overtook the poet himself:

... questionings
Of sense and outward things,
Fallings from us, vanishings;
Blank misgivings of a Creature
Moving about in worlds not realized.

Heaven not only "lies about us in our infancy," but enfolds us through the whole journey of life. The two worlds in which we live are not separated from one another by a vast gulf; they are continually

mingling and merging in a thousand mysterious ways. We pass from one to another as we pass from room to room; we are one moment in the physical and the next in the spiritual. We are constantly refashioning the environment of our souls; constantly readjusting the claims and relations of the seen and the unseen, the earthly and the heavenly.

And in this endeavor of the individual soul to live in two worlds at the same moment, through a process of continual readjustment, there must come also the sense of loneliness which arises from our inability to understand ourselves and others. We are continually baffled and oppressed by our self-ignorance; our inability to see clearly what is taking place in our own spirits and happening in our own lives. The sense of loneliness which comes to one in a foreign country is greatly intensified if one does not speak the language. There are few experiences more baffling than to be with people who are friendly and companionable and yet to be shut off from all communication with them. As a matter of fact, very few men speak the same language; so diverse are our inner natures, so divergent our instincts and inheritances, so far apart our temperaments, that words do not have the same meanings for us. The deepest things in our lives never rise into the region of articulate expression; and of the things that may be spoken, few ever get clear, distinct, and complete utterance. Moving in worlds not clearly realized; among those whose deeper experiences are inaccessible to us, as ours are inaccessible to them; speaking different language even while we seem to be using the same words; emphasizing the differences between us by the very process of unfolding and perfecting our own natures—is it surprising that we are lonely even with those who love us most tenderly and loyally? And yet, who would give up the possibilities of greatness or avoid the solitude of the mountain, the sublimity of the sea, the noble work of art, the sublime experience, because loneliness issues out of the heart of these ultimate creations or reaches of achievement? In the loneliness which comes with greatness there is, moreover, the promise of perfect companionship.

Cuban Industrial Relief Fund

We are glad to report that the Boston "Transcript" and the "Providence Journal" are earnestly and effectively aiding in this work, and that individual subscribers are showing practical interest. Mr. R. S. Howland, of the "Providence Journal," who has studied the facts in Cuba itself, says: "The scheme is easily comprehensible and essentially practical. It proposes to help those who are willing to help themselves." A business man who was in Cuba in March, in sending a contribution of \$100 to the Industrial Relief Fund, writes: "The suffering of many thousands of destitute in Cuba is awful, and the way best to relieve the distress seems to lie in the direction of the plan of Industrial Relief only, as you people propose." The pastor of the Congregational church in Havana, in a letter to Mr. William Willard Howard, the Manager of the Industrial Relief Fund, says: "Your plan is just what is possible and needful for this country, and after a time will be self-supporting. I recommend it to all lovers of humanity, and assure you of my personal support." Send to The Outlook for pamphlet with pictures. Make checks and money-orders payable to The Outlook.

CUBAN INDUSTRIAL RELIEF FUND

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THE REGENERATION OF CUBA

BY GEORGE KENNAN¹

VI.

The Government of Santiago

GENERAL Leonard Wood was appointed Military Governor of Santiago on the 20th of July, 1898, three days after the surrender of the city; but he did not become Governor of the province until the departure of General Lawton, who had assumed command when General Shafter sailed with the Fifth Army Corps for Montauk Point.

The most urgent and important of the duties that devolved upon the new Commanding General, when, in the autumn of 1898, he took charge of the province and department of Santiago, were as follows:

1. The cleaning and disinfection of the city of Santiago itself, as well as of Manzanillo, Guantanamo, Baracoa, Sagua de Tanamo, Gibara, and Holguin.

2. The organization and establishment of a provisional government for the province.

3. The adoption and enforcement of a system of taxation which, without being too burdensome for a population that had been robbed by the Spaniards and impoverished by the war, should, nevertheless, yield revenue enough to defray the current expenses of the government, and at the same time provide funds for street-cleaning, road-making, sanitary inspection, and such other public works and improvements as were most urgently needed.

4. The reorganization of the courts and the creation of an adequate force of rural and municipal police to protect life and property throughout the province.

5. The reopening of the schools and the adoption of a more general and comprehensive system of free public instruction.

As the supreme source of local authority, in military as well as in civil affairs,

General Wood had, of course, many other important duties; but it was in these fields, pre-eminently, that he had an opportunity to show what might be done, by good administration, to restore peace, prosperity, and contentment to a war-devastated and almost ruined province.

It is my purpose in this article to describe briefly the work that has been done by General Wood and his subordinates at the eastern end of Cuba, and particularly in the districts of Santiago, Guantanamo, and Baracoa, where I had an opportunity to see that work actually in progress, and to study the methods by which it was being accomplished. Owing to the fact that General Wood had gone to Washington before I returned from Baracoa, I had no opportunity to apply to him for information, and consequently my sketch of the government of Santiago may not be as full and accurate as if I had been able to ask him all the questions that I had in mind; but, on the other hand, it will be a more independent survey of the field, perhaps, than it would have been had I obtained all my facts from headquarters and taken my outlook from the point of view of the Commanding General.

In an earlier article I tried to give the reader an idea of the sanitary regeneration of the city of Santiago, and of the difficulties with which the work was attended. Precisely the same work was done in Guantanamo, Baracoa, Gibara, and Holguin, under the immediate supervision of General Wood's district commanders, Colonel Ray, Colonel Hood, and Lieutenant-Colonel Wylly. In some of these towns—particularly Guantanamo and Holguin—the difficulties encountered were even greater than in Santiago. In Holguin, for example, Colonel Hood had not only to clean and disinfect one of the

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worst pest-holes in the province, but to stamp out an epidemic of smallpox which threatened at one time to destroy half the population.

When the starving people throughout the province had been supplied with food, and the cities and towns had been cleaned up and disinfected so as to make them reasonably safe places of habitation, General Wood had time to turn his attention to the organization of a provisional government. Under the Spanish régime the centers of local administration in eastern Cuba, so far at least as civil government was concerned, were the municipalities. The province was divided into as many municipalities as there were towns, and within the administrative jurisdiction of every municipality was not only the town itself, but a certain defined area of circumjacent territory. The municipality of Guantanamo, for example, comprised not only the town of Guantánamo, but the neighboring villages of Caimanera and Jamaica. The municipalities, taken together, covered the whole area of the province, and at the head of every one of them was a mayor, with a council, or board of aldermen, appointed, during the autonomist régime of Captain-General Blanco, by the civil governor of the province. In order to give the people self-government, as far as it was compatible with military control, General Wood decided to revive these municipalities, and to use their mayors and councils, under the direction of the American district commanders, as a means of local administration. Inasmuch, however, as he could not rely implicitly upon the men who were then nominally in office, he determined to replace them with a new set, and, in view of the fact that the election of new mayors and councilmen by popular vote might lead to factional quarrels and disorder, he decided to appoint them himself—either directly or through his district commanders—and to select them from among the very best Cubans, in point of character and integrity, that could be found in the province. In Santiago he appointed as Mayor Emilio Bacardi, one of the most prominent and respected citizens of the place; in Guantanamo Colonel Ray selected as Mayor General Perez, who had been in command of the insurgent forces in that district; while in Baracoa Lieu-

tenant-Colonel Wyly put into the Mayor's chair Dr. Hipolito Galano, one of the ablest and most public-spirited physicians in that part of the island. As soon as the municipal councils had been organized, General Wood turned over to them all authority in local affairs, allowing them to appoint their own secretaries, clerks, sanitary inspectors, police, school-teachers, notaries public, jailers, and municipal officers generally, and encouraging them to take independent action, within their respective jurisdictions, upon all matters that affected the public welfare. The only condition attached to the exercise of their authority was the stipulation that every resolution adopted or appointment made by them should be subject to the approval of the American district commander, or, upon appeal, to that of the Commanding General of the province.

The next question that came up for consideration was the question whether Santiago should be governed, provisionally, in accordance with Spanish laws and precedents, or whether a new departure should be made by the introduction, so far at least as personal rights and privileges were concerned, of the principles that lie at the basis of the American Constitution. General Wood, with the practical common sense which is one of his distinguishing characteristics, decided that, as the Cubans had rebelled against the oppressive laws and methods of Spain, it would be foolish to give such laws and methods American sanction, further than might be necessary to protect vested rights and interests. Spanish laws relating to titles, contracts, and transfers of real estate might have to be retained; but there was no good reason for retaining legislative enactments and decrees of Spanish Captains-General that unnecessarily restricted personal freedom or the rights of the individual, and that authorized and allowed arrest without warrant, long detention without trial, and imprisonment "incommunicado." On the 20th of October, 1898, therefore, General Wood issued the following order, which has since become widely known in Cuba as "the Santiago Constitution." I quote it in full, partly because it has historical interest and value, and partly for the reason that a different and more conservative attitude toward Spanish laws and customs was taken, at

first, by our military authorities in the western provinces of the island:

GENERAL ORDER

Headquarters Department of Santiago
October 20, 1898.

The occupation of the province of Santiago de Cuba by the forces of the United States has resulted, necessarily, in a changed condition of governmental affairs. While it is desirable, as far as practicable, to continue in operation the municipal laws of the conquered territory, many of these laws, as well as the mode of execution thereof, in the opinion of the Commanding General, are not compatible with the new order of things. He deems it necessary, therefore, to promulgate the following order for the information and observance of all persons interested in good government, as well as for the guidance of the sworn officers of the law. This declaration shall serve the temporary purpose of a Constitution only so far as the same is a guarantee of personal rights and privileges, although it is not intended to contain the ordinary provisions of an organic law.

FIRST. The people have the right to peaceably assemble for their common good and to apply to those in power for redress of grievances by petition or remonstrance.

SECOND. All men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience. No person can ever be hurt, molested, or restrained in his religious professions, if he does not disturb others in their religious worship, and all Christian churches shall be protected and none oppressed; and no person, on account of his religious opinions, shall be rendered ineligible to any office of honor, trust, or profit.

THIRD. The courts of justice shall be open to every person, just remedy given for every injury to person or property, and right and justice shall be administered without sale, denial, or delay. No private property shall be taken for public use without just compensation.

FOURTH. In all criminal cases the accused has the right to be heard by himself and counsel, to demand the nature and cause of the accusation against him, to have compulsory process for witnesses in his favor, and to meet the witnesses against him face to face.

FIFTH. The accused cannot be compelled to give evidence against himself, or be deprived of life, liberty, or property except by the laws of the land.

SIXTH. No person, after having been once tried and acquitted, can be tried a second time for the same offense; that is to say, shall not be twice put in jeopardy of life or limb for the same offense.

SEVENTH. All persons shall be bailed by sufficient sureties, except in capital offenses, where proof of guilt is evident, or the presumption thereof is great; and the privilege of a writ of habeas corpus cannot be suspended except when the Commanding General deems it advisable to do so.

EIGHTH. Excessive bail shall not be re-

quired, excessive fines imposed, nor cruel or unusual punishment inflicted.

NINTH. The people shall be secure in their business, persons, papers, houses, and effects against unreasonable searches and seizures; and no writ of search or seizure shall be issued until a probable cause of guilt has first been made out under oath.

TENTH. Free communication of thought and opinion is one of the inviolable rights of free men, and every person may freely speak, write, or print on any subject, being responsible for every abuse of that liberty.

The municipal laws shall be administered in accordance with the above declaration of rights, subject to such modifications as the Commanding General may make from time to time, in order to have these laws, in his judgment, conform to the beneficent principles of an enlightened civilization.

(Signed) LEONARD WOOD,
Brigadier-General, U. S. V.

After the promulgation of this order by the district commanders, every inhabitant of the province of Santiago knew exactly what his personal rights were under the law, and precisely where he stood with reference to the civil and military authorities.

The district commanders then called upon the town councils to prepare censuses of their respective municipalities; to make up budgets showing the amounts of money needed for municipal expenses; to furnish lists of taxable property from which the necessary revenue might be obtained; and to make recommendations with regard to the best and least burdensome method of levying taxes for the support of the provincial government. The municipal councils, although at first a little timid in taking independent action upon important questions, responded as promptly as could be expected to this call, and in a few weeks the machinery of local self-government throughout the province was fairly in operation.

In the meantime General Wood had come to a decision with regard to several matters that affected the welfare of the province as a whole, and that were not of such a nature as to render submission of them to the town councils either expedient or possible. Among the most important of these subjects was the disarmament and disbandment of the insurgent troops. After the Spanish forces had left the province and American soldiers had taken their places, there was no good reason for the maintenance of a Cuban army in the field, and General Wood, through his district commanders, proceeded to disarm the

insurgents, send them to their homes, and, as far as possible, furnish them with work, at the same time taking into the public service such of their officers as were fitted by character and education to fill places of responsibility and trust. Some of the soldiers objected strenuously, at first, to the surrender of their weapons, and a few discontented officers, who had failed to get positions, took to the hills and became bandits; but, as a rule, both officers and men went to their homes quietly and peaceably; and when I left Santiago, in the latter part of January, the Cuban army in that part of the island had virtually ceased to exist. Many of its officers, including such men as General Perez, Colonel Galano, and Colonel Valiente, had entered the service of the new Government, while a still larger number of its soldiers had enlisted in the gendarmerie, or rural police, organized by General Wood to protect from marauders and incendiaries the country farmers and planters.

Another important measure adopted by the Commanding General, in the interest of good government and good morals, was the prohibition of bull-fighting and gambling. To these amusements the Spanish-American peoples are particularly addicted, but the Cubans in Santiago gave them up with very little complaint, and I did not see or hear of open gambling in any part of the province that I visited, although there is plenty of it on the Spanish steamers plying between Santiago and Havana.

A third step taken by General Wood in the direction of peace and good order was the promulgation of a decree requiring all owners of live stock—horses, cattle, and mules—to register their animals and provide themselves with duly authenticated certificates of ownership. After the war there was a great deal of horse and cattle stealing, and disputes were constantly arising with regard to the ownership of domestic animals. In the settlement of these disputes the district commanders wasted many hours of time, and it was thought best to put a stop to them by compelling owners to provide themselves with documentary evidence of their title to the live stock of which they were in possession. The scheme, in practice, worked well, and a source of much ill feeling and quarreling was thus removed.

In many parts of the province—par-

ticularly in Santiago and Guantanamo—General Wood and the district commanders were put to a great deal of trouble as a result of the dishonesty or cupidity of bakers, grocerymen, marketmen, and priests. I have referred in an earlier article to the stealing by the bakers of Guantanamo of a part of the flour sent them to be made into bread for the starving inhabitants of the city. The lesson given them by Lieutenant Fraser at that time was soon forgotten, and some months later Colonel Ray found it necessary to fix the rate per pound-loaf at which bread should be sold, in order to prevent what amounted, practically, to robbery of their customers. The bakers then proceeded to reduce, gradually, the weight of their loaves—at first to fourteen ounces, then to twelve, and finally to nine. When a stop was put to this, they resorted to an expedient which seems to have been common in Cuba under the Spanish régime, viz., the falsification of weights and scales. Upon complaint of a consumer, Colonel Ray finally ordered an examination to be made of balances and scales in all the bakeries, groceries, and meat-markets of the city. More than forty of them were found to be fraudulent, and were forthwith confiscated and destroyed. Even in the ranks of the Roman Catholic clergy there was so little honor, sympathy, or public spirit that the bodies of the dead often lay unburied for several days because the priest refused to read the burial service or permit the interment of the corpse in consecrated ground until he had received his fee of four dollars and a half. When, on one occasion, Colonel Ray returned to Guantanamo after a week's absence, he found a yellow-fever corpse which had lain unburied four days. Learning that the neglect was due to the attitude of the priest, he sent for the latter and inquired why he had refused to allow the body to be buried. The priest coolly explained that he no longer received a salary from the Spanish Government, and that he must collect his fees in order to get bread to eat. "I'll give you something to eat!" exclaimed Colonel Ray, indignantly, "but I'll make you work for it—in the streets. Here I am trying to stamp out yellow fever in this district, and you keep a yellow-fever corpse above ground until it rots, rather than lose your miserable fee of four dollars and a half.

You're a scoundrel, if you are a priest! Go and have that body buried, and don't let me hear again of your refusing to bury the dead, fees or no fees."

When General Wood had drawn up and promulgated a "constitution," organized and put into operation a simple but effective system of government, and corrected some of the evils and abuses that had grown up under the corrupt rule of the Spaniards, he turned his attention to questions of finance. There was no money, of course, in the treasuries of the municipalities, and a large sum would be needed at once, not only to meet the current expenses of the government, but to carry on sanitary and other public work. The customs duties on imports were already yielding a very considerable revenue at Santiago, Manzanillo, Guantamo, and Gibara; but it was thought best to supplement this by levying a direct tax upon the people. Under the Spanish régime the revenues of the Cuban municipalities were derived chiefly from the meat tax, from taxes on real estate, and from trade licenses. As real estate in the province of Santiago, immediately after the war, was unproductive, and as the meat tax was regarded as burdensome and oppressive, General Wood and his advisers decided to raise money for municipal purposes by means of trade licenses—that is, by a direct tax upon all gainful occupations. A License Commission, consisting of two Cubans and two American officers, was appointed at Santiago to draft a scheme, and upon their report, which was approved by the Chamber of Commerce and the Mayor, a schedule or graduated list of trade licenses was adopted for the city. By this schedule all persons pursuing gainful occupations were taxed according to their estimated profits or their assumed ability to pay. For the privilege of carrying on their business, banks, bankers, and pawnbrokers, for example, were required to pay \$1,000 per annum; electric light companies, \$800; general commission merchants, \$700; distillers, \$600; importers of coal, \$400; cable, telegraph, and telephone companies, \$300; wholesale or retail dealers in liquors, \$300; match manufacturers, \$250; and so on down to \$6 for permission to maintain a bread-stand, a fruit and vegetable stand, or a confectionery-shop. The tax might

be paid in monthly, tri-monthly, or semi-annual installments, at the option of the payer. In addition to this tax, a small import duty, known to Cuban merchants as "*arbitrio voluntario de descarga*," was imposed for municipal purposes in Santiago on all articles of commerce there discharged. In Guantamo and Baracoa the general scheme of taxation was the same, but the rates were somewhat different, and, at the time of my visit, there was no municipal import duty at either of these places.

All things considered, this scheme of taxation was probably as good as any that could have been devised, and it was far less burdensome to the people, as well as less vexatious to the merchants, than the Spanish scheme which it superseded. It was fairly equitable, easily collected, and not readily evaded; and, with the customs duties, it produced revenue enough to meet all the needs of the municipalities and the province. In January last General Wood had in his treasury about \$250,000, and was employing thousands of men in paving, street-cleaning, road-making, harbor-dredging, and public work generally. I did not hear any complaints either of his taxes or his expenditures. All the people of Santiago seemed to realize that the money collected in taxes was being spent honestly and judiciously in the promotion of the public welfare, and their only fear was that the centralization of all authority in Havana, which followed the appointment of General Brooke as Governor-General of the island, would result in a reduction of the revenue of Santiago province, and a corresponding limitation of General Wood's power to carry out his beneficent plans. Recent advices seem to indicate that their apprehension was well founded.

In no department of Spanish administration in Cuba were the changes and reforms made by General Wood more important and beneficial than in the judiciary and in the Spanish method of legal procedure. Justice was administered in the province of Santiago under the Spanish régime by means of courts of three different kinds; namely, municipal courts and courts of first instance in the provincial towns, and an "*audiencia*," or superior court, in the city of Santiago. The municipal courts had jurisdiction in all civil cases

involving sums not greater than \$200, and in all criminal cases where the offense alleged was not greater than a "faulta," or misdemeanor. In actions involving personal violence, as, for example, in cases of assault and battery, the question whether the offense was a misdemeanor or a crime depended upon the length of time that the victim of the violence was laid up as the result of his injuries. If he was not confined to his bed for more than a week, the assault was only a misdemeanor, and was within the jurisdiction of the municipal court; but if he was disabled for a longer period, the offense was a crime and went to the court of first instance for investigation. The court of first instance had original jurisdiction in all civil cases involving sums greater than \$200, and it also heard and decided criminal cases brought before it from the municipal court by appeal. In all other criminal cases it acted merely as a court of inquest, whose duty it was to investigate the alleged crime, examine witnesses, collect evidence, and transmit a certified record of its proceedings to the Audiencia. It had power to interrogate an accused person, commit him to prison, or admit him to bail; but it could not try him. The highest court in the province was the Audiencia, or superior court, in the city of Santiago. This tribunal, which was composed of six judges, had original jurisdiction in all criminal cases involving offenses above the grade of misdemeanors, and appellate jurisdiction in civil cases brought up from the courts of first instance. It could inflict the death penalty in criminal cases, and its decision in all civil cases was final.

In the organization and procedure of these courts there were many objectionable features. An accused person had no right to demand trial by a jury of his peers; he might be arrested, examined, and imprisoned by the court of first instance without knowledge, on his part, of the nature of the charge made against him; he had no right to a writ of habeas corpus, and he might be held "incommunicado," pending trial, for an indefinite length of time. Procedure in all the courts was very slow; persons accused of crime in Baracoa or Guantánamo could be tried only in the city of Santiago; witnesses had to be brought there from the most remote

parts of the province; bribery and perjury were common; and persons accused of crime were always held in prison for months, and often for years, before their cases came to the Audiencia for final adjudication. Colonel Ray told me that when he took command at Guantánamo he found in prison three men who had been held without trial more than seven years.

General Wood was not the man to allow such evils and abuses as these to go unchecked, even under a provisional and temporary system of government; and in his general order of October 20 he gave notice that thenceforth "just remedy should be given for every injury to person or property; that right and justice should be administered without sale, denial, or delay; that an accused person should be informed of the nature of the charge made against him; that he should not be forced to give evidence against himself; that he should be admitted to bail in all except capital cases; and that he should be entitled to a writ of habeas corpus."

Besides making these changes in the laws, General Wood reorganized the courts by appointing a new set of judges, selected solely with a view to character and fitness, from the ablest lawyers and jurists in the province, and created a new force of municipal and rural police by enrolling in that service the best officers and men of the disbanded Cuban army. When I left Santiago, late in January, the new courts were working smoothly, and life and property were fairly safe in all parts of the province. In the city, and particularly in the vicinity of the Anglo-American Club at night, there was a good deal of disorder, caused by drunken American soldiers whom the Cuban police were afraid to arrest; and around Guantánamo there were a few robbers and tramps who occasionally stole a horse or set fire to a field of sugar-cane; but, generally speaking, the province was in a state of perfect order and tranquillity. It seemed to me that in the city of Santiago and the larger provincial towns there should be a police court of the American type to deal promptly with petty offenders, clearing its docket every day; and that there would be a great saving of time and expense if the courts of first instance at Manzanillo, Guantánamo, Baracoa, and Holguín could

try cases involving crime instead of merely investigating them and sending them for trial to the superior court at Santiago ; but I presume that General Wood thought it best not to change Spanish methods of procedure more than was absolutely necessary in order to make them conform to American ideas of liberty and justice and adequately to protect the rights of the individual citizen.

The last field entered by General Wood in his campaign of reorganization and reform was the field of popular education. At the time when he took command of the department of Santiago there was not a single public-school building in the province—that is, a building erected expressly for educational purposes. There were—or had been—both in the city and the larger provincial towns, a few free schools intended for the children of the poorer class of people ; but they were all in buildings that had been originally designed and erected for private dwellings, and their equipment was as limited as their capacity. Such a thing as a public-school system, in our sense of the words, did not exist, and never had existed. Just as soon, however, as the more urgent and important needs of the department had been met, General Wood and his district commanders took steps to reopen the old schools and establish new ones in all parts of the province. A board of education, consisting of the Mayor, two members of the City Council, and six representative citizens, was appointed on the 15th of December to superintend the work of public instruction in the city of Santiago, and about a month later it was empowered and directed to act as a Board of Education for the whole province. Seventeen free schools were at once opened in the city—nine for boys and eight for girls—and all were immediately filled to their utmost capacity. When I left Santiago, they were attended regularly by 1,774 pupils, and the Mayor had just recommended to the Board of Education the establishment of thirty more mixed schools to meet the rapidly increasing demand for better and more extended educational facilities. In Guantanamo and Baracoa a similar work was in progress.

In Santiago I visited a number of the elementary free schools, and found them packed with neatly dressed children, but

wretchedly furnished with educational appliances. At No. 49 Sagarra Street, for example, I visited with Major Barbour a private dwelling where, in two rooms that corresponded roughly to the front and back parlor of an American house, there were crowded one hundred and four boys, from six to twelve years of age, without desks, text-books, or slates, and almost without blackboards or suitable maps. The principal of this school was an intelligent young Cuban, named Ramon Martinez, a graduate of the University of Havana, who had in his scanty library such books as Wickersham's "Methods of Instruction," Sully's "Psychology of Teaching," Froebel's "Education of Man," nearly all of Herbert Spencer's works, and the educational books of Currie, Sheldon, and Fitch ; but whose whole teaching outfit, or plant, if I may so call it, consisted of two small blackboards ; a map of half the world on a globular projection, issued as an advertisement by the Canadian Pacific Railway Company ; one worn, tattered copy of Ollendorff's "New Method of Learning English ;" a few local butterflies, minerals, and shells of his own collection ; half a dozen kindergarten cubes, pyramids, spheres, etc., of glass, which he had bought with his own money ; and a small assortment of second-hand carpenter's tools. With the single copy of Ollendorff he was teaching one hundred and four boys English, and by means of the Canadian Pacific advertising chart he was endeavoring to make them acquainted with the world in which they lived. It was pitiful and touching to see a capable and intelligent man trying to teach with such meager aids ; but I must say that, notwithstanding the wretched inadequacy of his equipment, he was doing good work. The boys answered intelligently all sorts of questions about the geography of the world in general, and that of Cuba and the United States in particular ; gave accurately and without hesitation the English equivalents of simple Spanish sentences, and seemed to be attentive, respectful, and eager to learn. When Major Barbour inquired, "How many of you boys want to be good Americanos?" every hand went up, and as we left the house the whole school rose spontaneously and shouted after us in a childish treble, "Goo' by ! Goo' by !"

The Spread of Socialism

By Washington Gladden

IT is now a little more than fifteen years since Professor Ely's small volume of lectures on "French and German Socialism in Modern Times" brought the substance of the Socialistic programme clearly before the American reading public. Something had been known, in a general way, about Socialism, but up to this time it was little more than the shadow of a name. Professor Ely's popular exposition was followed by the more elaborate criticisms of Émile de Laveleye and John Rae, by translations of Schaeffle's works, by Grönlund's "Co-operative Commonwealth," and by a great many other popular discussions, most of them adverse to the Socialistic theories. One of the most succinct and philosophic statements of the nature of Socialism, as contrasted with the prevailing social system, is that of Mr. Thomas Kirkup, published in 1887, entitled "An Inquiry into Socialism." Mr. Kirkup is also the author of the article under the title "Socialism" in the last edition of the *Encyclopædia Britannica*. In his "Inquiry" Mr. Kirkup considers the "Prospects of Socialism," which to him, at that day, were promising, and this was one of the clearest signs:

"The most notable examples of the enormous scale on which business is now carried on must be found in the great industrial corporations of America. These companies control the production and exchange of a continent, and they show a capacity for the combination of interests and for fighting each other which we have not attained in this country. Combination in order to ruin their competitors, so as to secure an effective monopoly of the market—this is the aim and tendency of the great industrial struggle, carried on with an energy and on a scale elsewhere unexampled. The result is to put economic power into the hands of the combined corporations, to place at their mercy the source and means of subsistence of the people, and from this point of vantage to gain control of American society generally—to establish an industrial feudalism such as the world has never seen.

"Hitherto we have witnessed the strug-

gle of the democracy with the territorial aristocracy; in America, as elsewhere, we now see the opening stages of a greater struggle, of the democracy against the industrial corporations, against the industrial feudal power, the fully developed capitalism. Either it must control the American people or the American people must control it. The issue must either be a new industrial feudalism served by wage-laborers, or the control of American industry for the good of the people.

"At any rate, Socialists regard these colossal corporations and the wealthy bosses that direct them as the greatest pioneers of their cause. By concentrating the economic functions of the country into large masses they are simply helping forward the Socialistic movement. Their mission is to displace the smaller capitalists, but they will thereby eventually undermine capitalism altogether. In proportion as the centralization of industry is pushed forward, the easier it will be for the democratic people to displace its capitalistic chiefs and assume the control of it for the general good. They are only hastening the time when a vast educated and organized democracy, subsisting on precarious wage-labor, will find itself face to face with a limited number of mammoth capitalists. Such a crisis can have only one result. The swifter, the more complete the success of the more powerful bosses, the quicker will be their overthrow by a democratic society. Such is the belief of Socialists."¹

Whether or not Mr. Kirkup is alive today I do not know; if he is, the rapidity with which the movement so clearly outlined by him has been advancing to its issue must be observed by him with curious interest. The process of concentration is going forward, at the present moment, with a velocity which is simply bewildering. At the end of 1898 the newspapers figured up the amount of capital which had been consolidated in trusts during the year as something like a billion and a quarter of dollars, and we held our breath in amazement; now they are telling us that the

¹"Inquiry into Socialism," pp. 168-170.

amount of capital thus concentrated during the first two months of 1899 is considerably greater than during the whole of 1898; and in the thirty-one days of March the capital of the companies chartered in New Jersey was \$1,111,000,000. As I am writing these words the morning paper is laid upon my table, with a brief telegram announcing the formation of two new combinations in industries of which I had scarcely heard, one of them involving a capital of six millions, and the other of sixty-five millions. It is rather a dull day which does not report to us some new trust with an issue of anywhere from one million to two hundred millions of dollars in "securities." The businesses which do not fall into this category are getting to be exceptional.

About all this it is necessary to form reasonable and temperate judgments. It is impossible to believe that a tendency so universal and irresistible is wholly irrational or wholly unsocial. It must be grounded in economic and moral necessities. It must be the product of causes which we ought to understand, and with which we may be able to co-operate.

Doubtless it is an indication of the failure of competition as the regulative principle of our industrial life. The one thing that these multiplying trusts with one voice proclaim is that competition is doomed. Competition, they all say, demoralizes and paralyzes industry. It offers enormous advantages to dishonesty and inhumanity. The sweater and the blood-sucker who have no mercy on their employees can always undersell the employer who strives to maintain a living wage. The merchant who pays his debts can never compete with a rival who fails every four or five years, any more than a solvent railroad can compete with one in the hands of a receiver. The tendency of competition is toward the wrecking of all but the least scrupulous. Besides, the great expense of advertising, and of all other methods of getting business, makes the goods cost the consumer far more than they should, while the moral strain involved in many of the methods which are becoming well nigh universal is often very damaging to character. Such is the testimony of the men who are entering into these combinations. "What is the use," they demand, "of cutting each other's

throats? It is better to unite than to fight. Competition is destroying us; let us co-operate."

Such is the plea of the new industrial movement, and it has deep moral significance. The whole truth is not yet told, as we shall see; but so much as we have told is true, and it is truth which is bound to have revolutionary consequences. The abandonment of competition as the regulative principle of industry and commerce is what this entire movement contemplates. It may be doubted whether this mighty change can be effected, but the current is flowing that way with constantly increasing volume. And no man can doubt that one of the forces which are driving business in this direction is a moral revulsion against the oppression and inhumanities of competition, and a sickening weariness of strife.

That this tendency has a good side, and that much that is highly creditable to our humanity finds expression in it cannot, then, be doubted. And any one who attends the various trade conventions, and observes the growing spirit of fraternity which animates these bodies of business men, must be made aware of the appearance of new sentiments in the business world. Among the men who assemble in these conventions there is yet, no doubt, a great deal of sharp competition, but the fact that they come together evinces their feeling of a need of co-operation; and the hearty good-fellowship which finds expression among them is a clear sign of a better day. That the trade conventions have prepared the way for the present era of industrial combination I cannot doubt.

Economic reasons of force also urge forward this movement. In production on the large scale great economies are secured; the division and the organization of labor can be more effectively introduced; the cost of superintendence as well as of the purchasing of materials and the marketing of products can be materially reduced. The utilization of waste and the development of by-products are also an enormous economic gain. Out of all this, after reasonable compensation to capital and labor, the consumers ought to reap an abundant harvest. From such a broad application of scientific method to the business of production and exchange the community has a right to expect an

immense cheapening of all the necessities of life. This is the argument by which the trusts justify themselves; and it need not be denied that in some, at least, of the common commodities a substantial reduction of cost has been effected. Whether this reduction in any case has been as great as it ought to have been may, however, be questioned. And it is just at this point that the whole tendency comes under criticism.

When the promoters of these stupendous combinations cry out against the waste and destruction of industrial war, and proclaim that it is better to unite than to fight, some of us, who for many years have been pleading for the moralization of industry, are more than willing to assent. And it is significant that the head of the greatest military power on the earth is lifting up his voice at the same time to testify against the gigantic competitions of international war, and to call for a trust of the nations which shall put an end to it. All this, so far as it goes—and I think that it goes very far—is a most impressive recognition of the truth that the Christian way is the right way; that Christ's law is coming to rule in all the kingdoms of the world and in all the affairs of life. From such a height of vision there is no possibility of permanent return to the lower conception of a former time. What the Czar has declared and what the trusts are proclaiming is the everlasting truth: the world sees it, and some way must be found of adjusting to it our international and our industrial relations.

When, therefore, the promoters of the trusts and combines say to us, "We have a right to put an end to the wicked waste of industrial war," we answer, "Yea, verily;" and when they say, "We ought to be able to avail ourselves of the best scientific methods of reducing the cost of production and of utilizing the by-products of industry," we answer, "Be it so;" and when they say, "We must be permitted to protect our capital from destructive competition," we heartily consent; and when they say, "We are entitled to a fair remuneration upon the capital invested," we reply, "By all means."

But it is at this point that the whole proceeding must be challenged. Is that precisely what these combinations are aiming at—a fair compensation for the

use of capital actually invested? If that is all, the movement is clearly beneficent. But the figures, as reported, do not read that way. There may be exceptions, but my eye has not happened to rest on one. In all cases, so far as I know, the properties and businesses thus consolidated have been capitalized for a great deal more than their actual value—generally for twice or more than twice their cost. The intention is not concealed to secure dividends on double the amount of capital which the owners of these properties have invested. Each company apparently expects that by this shifty operation its property will be increased one hundred per cent. or more. For this enormous increase of its computable wealth it has given nobody any equivalent; the addition to the estate of every shareholder consists in an expected contribution from the earnings of his neighbors.

In all these cases monopoly is aimed at. Such an inflation of capital is simply absurd unless monopoly is secured. No concern without practical monopoly can undertake to pay dividends on twice as much capital as is necessary for the business; for there will be other concerns that will be content with returns on half the amount, and by such rivals it will be undersold and driven from the market. The enormous inflation of capital connotes virtual monopoly. And this means a determination to extort from the public money for which no equivalent has been given. The excess of monopoly price is of this character. It is simply a method of levying tribute. The billions of capital that are going into these great combinations are thus the bold advertisement of a purpose to compel the army of consumers to contribute to the rapid enrichment of their promoters. It is idle to try to put any other construction upon it; the enormous inflation of capital means this and can mean nothing else.

There is another feature of this business which threatens tragic complications. The fictitious capital of all these combinations is thrown upon the market, and seems to find eager purchasers. The claim of monopoly encourages investors to believe that the stock will yield adequate returns, and hundreds of thousands of people, of all sorts and conditions, are becoming shareholders in these great companies—

many of them thus investing all their small savings, and depending upon the promised dividends for livelihood. The promoters, as a rule, hold preferred stock or debenture bonds; the common stock is marketed. In this way great numbers of people become interested in the maintenance of monopolies. Conservative bankers all over the country are warning people against these dubious securities, but the warning does not seem to be heeded; a great deal of money is seeking investment, and the "industrials" find ready purchasers. A leading banker of Indianapolis said to a friend of mine the other day that what is going on in these days is a redistribution of wealth; the savings of the many, he said, are rapidly passing into the hands of the few. This may be redistribution; I should prefer to call it reconcentration. Certainly the people who purchase these shares do not understand that they are contributing to the enrichment of the few; they suppose themselves to be acquiring ownership in productive property, and they will strenuously demand that the property be made and kept productive. This can be done, as we have seen, only by the maintenance of monopoly. And, doubtless, the managers of these great companies, backed by the army of those to whom they have sold the shares, will exert all their power to maintain the monopoly, that they may be able to extort from the public profits large enough to pay the dividends on all their fictitious capital. Will they succeed? It is rash to predict; but experience shows that such things are not impossible. It begins to be doubtful whether legal remedies are effective against an aggregation of several hundred millions. It is difficult to organize any competition which shall successfully contest a monopoly of such dimensions, which can well afford to spend several millions every year in killing competition; against the war fund which every great combination of capital maintains it is almost madness to contend. And while many of the trusts now forming will undoubtedly fall to pieces, the economic reasons to which I have referred will continue to operate with increasing power, so that other and stronger combinations for the same purposes are likely to succeed them.

One of two results is certain. In pro-

tecting their investors these companies will either succeed or fail. Let us assume that they will fail—that they will not be able to maintain their monopolies, and that they will, therefore, be unable to pay dividends on their shares. The billions of dollars now being poured into their treasuries will in that case be lost to the investors. Can any man estimate the suffering and distress which such a default would entail? Is any prudent man willing to face the indignation of these multitudes? Will any far-seeing man outline for us the social discontent and fermentation likely to result from such a colossal disaster?

On the other hand, let us assume that the trusts will succeed in maintaining their monopolies, and thus in paying dividends on the masses of fictitious capital which they are now putting into circulation. In this case the investors should be measurably content; but how about the consumers? From them all this vast tribute will be extorted. Many of the necessities of life will be made dearer to them by these monopolies. The drain upon their resources of this stupendous over-capitalization will be constant and deadly. Does any sane man believe that they will continue to submit to it? It is not to be expected. The American people are not slaves, nor will they endure such an imposition. If these combinations are protected by law, some way will be found of setting aside the law. Of course such mighty masses of wealth, with vested rights, and with their roots spreading so widely throughout our society, will not yield their power without a struggle.

The nature of this struggle will be quite different, however, from that indicated by Mr. Kirkup in the passage I have quoted. The "vast educated and organized democracy, subsisting on precarious wage-labor," is not going to "find itself face to face with a limited number of mammoth capitalists" merely. If that were the issue, the problem would be simpler. These mammoth capitalists will be backed by a large number of shareholders, whose interests have become adverse to the interests of the consuming masses, and who possess enough intelligence and social influence to make the contest difficult and perhaps desperate. They will maintain, and with some justice, that the State has

legitimated the property they hold, and encouraged them to invest their money in it, and that the State must protect their interests.

Such is the conflict which we are preparing for ourselves. I do not pretend to know exactly how it is coming out, but I know that the seeds of madness and violence are being sown broadcast every day, and the harvest is coming sure and soon. Such a gigantic attempt to bind burdens upon the whole community of consumers must provoke a violent reaction. These billions of watered stock are simply a legalized demand upon the people for contributions of their substance to those who have given them nothing in exchange. The feudal lords of the olden time made no more unjust demand. It will not be endured. And there is terrible danger that these injustices will be swept away by a whirlwind of popular wrath.

Professor Albion W. Small, the head Professor of Sociology in the University of Chicago, cannot be suspected of reckless enmity toward capitalists, but he has just been testifying that the tendencies of which we have been speaking are ominous. "In this age of so-called democracy," he says, "we are getting to be the thralls of the most relentless system of economic oligarchy that history has thus far recorded. That capital from which most of us directly or indirectly get our bread and butter is becoming the most undemocratic, atheistic, and inhuman of all the heathen divinities." Professor Small goes on: "I am not thrusting the dust of my library in your faces; but if you heed the symptoms from bank and office, factory and railroad headquarters, and daily press, you have discovered that the very men who have made these combinations are beginning to be frightened at their shadows. These very business men, who claim a monopoly of practical 'horse sense,' have involved themselves and all of us in a grim tragedy. They are asking in a quiet way how it is all going to end. Whether they realize it or not, our vision of freedom is passing into the eclipse of universal corporate compulsion in the interest of capital. The march of human progress is getting reduced to marking time in the lock-step of capital's chain-gang. It would make infinitely more for

human weal if every dollar of wealth was cleaned off the earth, if we could have instead of it industry and homes, and justice and love and faith, than to be led much further into the devil's dance of capitalization."

I do not quote Professor Small's words to indorse them all, for I am trying to speak in a manner somewhat less heated; but I am sure that he is not astray in his prediction that those who are pushing these schemes of inflation are involving "themselves and the rest of us in a grim tragedy." That many of them have no conception of the probable consequences of their conduct I freely admit. But there is slender comfort, after the disaster, in being able to say that you "didn't know that it was loaded."

There is one class of capitalistic aggregations, based on monopoly, against which popular indignation is likely to be kindled even sooner than against the so-called trusts. I refer to those which are founded on municipal franchises. Most of the companies owning these franchises have issued capital far in excess of their actual investment, have disposed of the stock thus issued, and are charging enough for the service rendered the public to pay the dividends on all this watered stock. If they were content with a fair return on what the plant has actually cost them, the price of the service could be greatly reduced. A fair return on their actual investment nobody grudges them, but the privilege of taxing the community to pay dividends on two or three times as much money as they have invested is going to be questioned one of these days. When the reckoning day comes to our monopolies, some sharp inquisition may be made into the fundamental equities of many of these institutions. Vested rights will be respected, I have no doubt; but vested wrongs may be called to account. It is probable that some new legal maxims will be framed and enforced, and that our jurisprudence will be enlarged and invigorated by a new application of ethical principles. Whether corporations in any sense private will long be permitted to manage public utilities may be doubted; but if they do, they will certainly be required to govern their conduct by a strict regard for the public welfare.

The principles which should rule in

this department of our social life are perfectly clear; if our lawmakers and our city authorities and our judges would recognize and enforce them, we might hope to solve these problems peacefully. But here, more recklessly and rapaciously than anywhere else, capitalistic and corporate greed is seeking to fasten its grasp upon great privileges and to secure legal power to tax the community heavily for years to come. In many cases, in most cases, I fear, these efforts are successful; some of those who are called our best citizens are interested in the perpetration of this injustice; the rest of us sit still and permit the yoke to be bound on our necks. All this is likely to cost us heavily some day; here, too, we are sowing the wind, and shall reap the whirlwind.

Is it not time that sober men and women of all classes were trying to think this business through and see what the issue must be? Can the enormous creation of fictitious capital which we are now witnessing have any other significance than this—a determination to exact from the industries of the country vast contributions for services not rendered? Is this consistent with justice or freedom? Is not this the very substance of feudal oppression? Will a free people continue to submit to it? "Universal corporate compulsion in the interest of capital" is the goal toward which, in the estimate of Professor Small, our economic world is moving. Of course we shall not tarry at that goal; probably we shall never reach it. The swifter and the stronger the movement toward it, the more prompt and resolute will be the revolt. When the purpose becomes evident, these vast aggregations of capital will be seized, their holders will be expropriated, and the properties will pass under the control of the people. Industrial feudalism, when it is finished, will be speedily transformed into industrial democracy.

Thus it is that the present tendencies in the business world are carrying us toward Socialism at a plunging pace. The shrewdest capitalists themselves recognize the fact; one of the monopolists is quoted as saying the other day what Mr. Kirkup said twelve years ago, that the promoters of trusts are the most powerful agents of State Socialism.

It is greatly to be deplored that we

should be driven toward it at this rate and along this route. It would be better to go slowly and tentatively: by the municipalization of public utilities, by the nationalization of railways and telegraphs, and by the education of the people through these great co-operations. The danger now is that we shall be forced into the undertaking of great tasks for which we are not prepared, and that the tempers engendered in the struggle will unfit us for wise administration.

Doubtless the industrial methods which the trusts are introducing have come to stay. All that they urge about the waste and mischief of competition and about the great economies of co-operation on the large scale is perfectly true. Concentration in all the great industries is the word of the hour. We can no more go back to the old economic régime than we can return to the stage-coach and the hand-loom. The only question is, Who shall control these vast enterprises? Is the capital of the country all to be gathered into the hands of a few men, and administered by them according to their pleasure? Doubtless if we could be sure that the managers of these gigantic industries would all be sagacious and unselfish men, consulting the public interest in all their actions, this might be a desirable arrangement. But experience does not encourage us to look for such virtues in those who possess such enormous power. What we should have, if this condition prevailed, would be an economic feudalism, with powers wholly unexampled in history. The only alternative seems to be industrial democracy—the possession and administration by the people of the means of production and exchange.

Toward this we are surely moving, but it would be well if we could go very slowly. It ought to take us several generations to arrive at this goal. The people need to be educated in the comprehension of their social relations. They are receiving this education; the progress that they have made during the past quarter of a century has been rapid; but it is not easy to unlearn the maxims and extirpate the habits of the old individualism, and to train the people to work together for the common interest. The trusts are right when they tell us that this is the way; they are only wrong when they limit the maxim to the

holders of capital. What they and we have to learn is that it has no limitations; and that is a truth which will not be assimilated in a generation. There is even danger that in our insurrection against the mad rush of concentration we shall be driven into the forms of co-operation for which the spirit is not yet prepared, and that serious reactions will occur, by which the progress toward a true industrial democracy will be long delayed. The hardest lesson to learn is that healthful social progress must be tentative and slow. If we would work together with God, we must learn his methods.

The duty of the hour is simple. It is to protest, not against the concentration of industry, but against the inflation of capital. The laws which seek to restrain co-operation are attempts to dam the

stream of human progress; men are bound to co-operate more and more and on a larger and larger scale; but they must not make their co-operation a pretext for plunder. That is the precise significance of the watering of stocks; and if we want to avoid a certain financial cataclysm and a probable social revolution, we must find some way of putting an end to this. Every man who offers to sell this fictitious property, and every man who thinks of buying it, should clearly understand the nature of it, and the probable consequences of its wide distribution. It must not be supposed that injustices of this character can be committed with impunity; there was never a day when the ethical sense of the people was so quick and sure, and when retribution for social wrongs was so near at hand.

Railroad Employees as Shareholders

By Forrest Crissey

THE steady, quiet, substantial progress of practical co-operative methods among the large employers of labor is daily diminishing the capital of the professional labor agitator. Lessons learned by hard experience are decreasing the distance between employers and employed; and along with the consolidation of industrial enterprises, against which the voice of the agitator is so loudly raised, proceeds the natural consolidation of the interests of those who manage the great corporations and of those who hold subordinate positions under these "captains of industry."

There are few object-lessons in this advancement of the co-operative idea more impressive and interesting than the effort of the Illinois Central Railroad to make possible the distribution of its stock shares among the employees of the system, without discrimination or regard to rank, personality, or term of service. If any partiality is shown in the conditions regulating the purchase of stock by employees of this system, the advantage is in favor of the humble laborers rather than of the men who command considerable salaries. Perusal of the provisions for the acquisition of shares by the men who are numbered in the pay-rolls of this corporation

leads to the conviction that the track-hand, the "wiper," the switch-tender, the brakeman, or the machinist who does not become a stockholder of the road has more than his share of misfortunes, or has only his improvidence to thank for his lack. Certainly it would be difficult to devise more lenient provisions to enable the grimy wage-workers to become proprietary profit-sharers in the system than those already successfully in operation under the management of this line.

So far as the officials of this corporation are informed, no other railway has adopted a plan to this purpose approaching in extent or liberality that devised by President Stuyvesant Fish, of the Illinois Central. Other roads, however, have made commendable effort in this direction. Among these may be mentioned the Chicago and Great Western system. But none of these has laid upon the plan that emphasis of official approval or entered into the advancement of the scheme with the energy and thoroughness which have characterized the policy and practice of the Illinois Central.

From its installation to the present time, the advancement of the "share-purchasing system" has been one of the responsible official duties of Mr. John C. Welling,

First Vice-President of the corporation, and the officer in charge of its financial affairs. To the promotion of the plan he has given studious and interested attention, with the result that he is even more heartily enthusiastic for its broader and general adoption than when the demonstration of its success was first placed in his hands. The first official suggestion of this plan for enabling employees to become shareholders was outlined in a circular issued by President Stuyvesant Fish, May 18, 1893. Before the matter was fairly launched, however, this road, along with all others, was drawn into the great Debs strike of 1894, and consequently the plan was not really operative until the estrangement between employers and employed resulting from that bitter contest was partially healed. May 25, 1896, President Fish again gave his official attention to this interest, and issued another circular, addressed to the "Officers and Employees of the Illinois Central Railroad," wherein he gave the following clear and succinct statement of the conditions governing the purchase of the corporation's shares by those in its employ:

On the first day of each month the Company will quote to employees, through the heads of their departments, a price at which their applications will be accepted for the purchase of Illinois Central shares during that month. An employee is offered the privilege of subscribing for one share at a time, payable by installments in sums of \$5 or any multiple of \$5, on the completion of which the Company will deliver to him a certificate of the share registered in his name on the books of the Company. He can then, if he wishes, begin the purchase of another share on the installment plan. The certificate of stock is transferable on the Company's books, and entitles the owner to such dividends as may be declared by the Board of Directors, and to a vote in their election.

Any officer or employee making payments on this plan will be entitled to receive interest on his deposits, at the rate of four per cent. per annum, during the time he is paying for his share of stock, provided he does not allow twelve consecutive months to elapse without making any payment, at the expiration of which period interest will cease to accrue, and the sum at his credit will be returned to him on his application therefor.

Any officer or employee making payments on the foregoing plan, and for any reason desiring to discontinue them, can have his money returned to him with accrued interest, by making application to the head of the department in which he is employed.

An employee who has made application for a share of stock on the installment plan is

expected to make the first payment from the first wages which may be due him. Forms are provided for the purpose, on which the subscribing employee authorizes the Local Treasurer in Chicago, or the Local Treasurer in New Orleans, or the Paymaster or the Assistant Paymaster, to retain from his wages the amount of installment to be credited monthly to the employee for the purchase of a share of stock.

In case an employee leaves the service of the Company from any cause, he must then either pay in full for the share for which he has subscribed and receive a certificate therefor, or take his money with the interest which has accrued.

The foregoing does not preclude the purchase of shares of stock for cash. An employee who has not already an outstanding application for a share of stock on the installment plan, which is not fully paid for, can in any given month make application for a share of stock for cash at the price quoted to employees for that month, and he can in the same month, if he so desires, make application for another share on the installment plan.

Employees who want to purchase more than one share at a time for cash should address the Vice-President in Chicago, who will obtain for them from the New York office a price at which the stock can be purchased.

Any employee desiring to purchase stock (except in special purchase of more than one share for cash) should apply to his immediate superior officer, or to one of the Local Treasurers.

It is not to be doubted that the severe experience of the strike prepared the ground as nothing else could have done for more vigorous prosecution of this plan. The chief officials of the road were profoundly impressed with the necessity of some influence which should in fact and in sentiment make the interest of the road the interest of its employees of every rank and condition—something that should cause every mechanic or laborer to look upon the property of the road as upon his own, and treat it with the same personal interest, consideration, and protection. On the other hand, the dark days of that struggle caused many a thoughtful railroad "hand" to wish that he had been "forehanded" and could boast of something "laid up."

Naturally, all the advances towards a stronger alliance of the interests of employer and employed came from the former, and the management of the Illinois Central went about the establishment of this new relationship with a vigor and determination not hinted at in the circular of President Fish. It was clear to the governing officials that the only way in

which an engineer, fireman, brakeman, or switch-tender could be made to look upon a car or locomotive and say within himself, "That's partly mine; the more carefully I handle it, the more money I'll get out of it and of its service," was to give him an actual proprietary interest therein. Therefore the resolve to enlist the employees in the ranks of shareholders. There is no attempt to deny that this movement was entered upon in a spirit of self-protection and as an appeal to that selfishness which causes the average man to treat his own possessions and interests with a consideration that he does not give to the things of another. Nor is it denied that the fundamental inspiration of this move was that of establishing between employees and the corporation so close an identity that another strike would be an impossibility, because in defiance of man's natural self-interest in his own possessions.

Believing that this desirable state of interdependence and co-operation could be brought about by the distribution of the railroad's shares among the employees, the management detailed an old and intelligent trainman—one who was an enthusiastic believer in the plan—to go among his fellows and explain it to them in detail. So rapidly did this new gospel of shareholding spread among the employees that June 30, 1898, found the plan at this stage of development: Employees to the number of more than 700 owned stock in the road. The shares subscribed for by these men of the payroll amounted to 2,042, of which 1,569 were fully paid for, the certificates having been issued to the subscribers. This left 473 shares in process of payment under the provisions stated in the President's circular. The deposits on these shares reached the considerable figure of \$28,621.49. The total number of shareholders then living in this country was 3,365, and they owned 237,709 shares. While there has been a steady increase in the number of employees who have invested in shares since June 30, 1898, the increase has not been large, owing to the marked appreciation in the value of the stock.

At first glance this might appear a strange reason for the failure of the men to invest; but when it is remembered that they had long been accustomed to seeing

the shares quoted below par, it is not to be wondered that they were inclined to distrust this advance and fear that it would, sooner or later, be followed by a decided reaction, in which their investment would suffer a severe shrinkage. On the contrary, the advancing prosperity of the road has resulted in a steady rise in the market value of its shares. Comparatively few employees have invested since the quotations have climbed above par—and they are now at about 117. When these small investors become thoroughly accustomed to the prevailing values and wear out their fears that prices will suffer a retrograde movement, it is believed that they will invest as freely as before the shares reached so substantial a premium.

A glance over a list of employees who "paid out" on their shares in recent months shows that practically every class of labor is represented. The roster contains the names of flagmen, section hands, conductors, ticket agents, operators, car inspectors, car repairers, master mechanics, road supervisors, boiler-makers, division superintendents, brakemen, superintendents of telegraph, clerks, assistant engineers of the road department, and men in various other ranks of the service.

In commenting on the progress of the share-purchasing plan and its results to the management and the employees, Vice-President Welling expresses his unqualified approval of the experiment. and says:

All classes of employees have availed themselves of the opportunity to purchase stock through the Company, and many are constant subscribers, making application for another share as soon as they have paid for the outstanding one. The rise in Illinois Central stock has tempted some to sell in order to realize a profit on their investment, and at the same time it has deterred, to some extent, would-be subscribers who are not yet accustomed to seeing the stock above par. The greater part of the subscriptions were made when the stock was below par, and as there has been a steady advance in the price of the stock, subscribers are well satisfied with their investments.

Many of our employees have used the stock-subscribing privilege as a means of saving money for special purposes in connection with their homes, the purchase of land, etc., withdrawing their deposits with accrued interest, or selling their shares, when they had payments to make or emergencies to meet. The Company has always afforded its employees every facility for selling their stock when they wished to dispose of it, getting the best market

price for it which could be obtained at the time of sale.

The acquisition of a part ownership in the Company's property, with a vote in the conduct of its affairs, is an educational factor in bringing home to the mind of the employee having such ownership the relation and interdependence of labor and capital. He needs no argument to convince him of the soundness of the proposition that his hard-earned savings invested in the road are but a part of his labor transmuted into capital, helping to furnish employment to other workers and adding to the material welfare and prosperity of the commonwealth, as well as yielding, under prudent management, a fair return on his labor investment. He must of necessity grasp the meaning of co-operation and what is necessary to protect and sustain it.

From such intelligent co-operation as it is the aim of the Company to foster by the inducements offered to its employees in the purchase of its stock, it is confidently expected that the standard of the service will be raised even higher than it has been, and that beneficial results will flow alike to the Company, its employees, and the public.

One of the most gratifying results already clearly apparent as the direct outcome of this system is the closer relationship between the subordinate officials and the men under them. The fact that the purchases of shares are made through the department chiefs brings the men closely in touch with their direct superiors. It is not an unusual sight to see an engineer, in his greasy overalls, holding a consultation with the chief of the operating department relative to the probable advance of stock. The section hand, who earns thirty to forty dollars a month, is made welcome at the office of the superintendent in charge of the roadbed to talk over the advisability of investing in a share of the Company's stock. The whole tendency of the plan is in the line

of better feeling—and on this point I speak, not from theory, but from actual demonstration. How strong this tendency is was recently illustrated by the action of the Railway and Telegraph Employees' Political League in protesting against the reduction of rates on the hauling of live stock.

Every shareholder is provided with transportation to attend the annual meeting of stockholders. It is a matter of regret to the chief officials that the modesty of the employees who own shares has prevented them from being present at these meetings, and we hope the time will come when general advantage of this invitation will be taken on the part of the smallest shareholders. They will be welcome and their presence appreciated.

I wish to make it clear that there is no "forfeit" or loss entailed on any person who contracts for a share but is unable to make full payment thereon. Any reason whatever for desiring to surrender the share before its payment is completed is accepted without question, and the partial investor receives his full investment, with interest at four per cent. Some are unable to make even the smallest payment for several months in succession. These are "carried" without any demurrer. I have yet to learn that many of the employees keep close watch of the market quotations of the stock; but most of them are aware that the stock pays a dividend of five per cent.; and they put their money into it as they would into a savings bank.

One of the most recent developments of the movement is a decided activity in the cash purchase of shares, in small blocks, by the more forehanded and prosperous employees. This is done through the office, as indicated in the circular, and is assuming a volume of considerable proportions. In every particular the operation of the plan has been satisfactory, and it is to be hoped that other roads will adopt it with similar success.

Motherhood and Geniuses

By Minnie H. Jennings

IN that volume of marvelous insight and wisdom, "The Education of Man," Froebel thus sums up a universally accepted world-truth: "The whole later life of man, even to the moment when he shall leave it again, has its source in the period of childhood—be this later life pure or impure, gentle or violent, quiet or impulsive, industrious or indolent, rich or poor in deeds, passed in dull stupor or in keen creativeness, in stupid wonder or intelligent insight, producing or destroying, the bringer of harmony or discord, of war or peace. His future relations to father and mother, to the members of the family, to society and mankind, to nature

and God, . . . depend chiefly upon his mode of life at this period; for the child's life in and with himself, his family, nature, and God, is as yet a unit."

In this union of nature with motherhood and childhood one element prevails—it is the fostering, guiding mother-love. It is the divine motherhood of nature working in unison with the human yet divine mother that stimulates the spiritual sense of the child. And in proportion to the right development of that spiritual sense will the later life be a matter of profit or loss to the world. It was this idea of oneness that Victor Hugo expressed in a sentence when he wrote

to his children, "Love God through your mother."

It is to the genius of Shakespeare that we instinctively turn for illustrations many and varied. Of his childhood and youth there is not much of certainty recorded, but Professor R. R. Halleck, of Yale, tells us that in all probability his mother, who was of "gentle birth and good breeding," was the constant companion of his earliest years, and that her refinement and clear moral perceptions were, no doubt, deeply impressive. We may safely conclude, Professor Halleck affirms, that she guided her son in his sympathetic acquaintance with nature, and that "his magnificent pictures of womanhood owe much to her."

Walter Scott, the master-singer of Scotland, was, as a child, very delicate, and he was therefore allowed great freedom in out-of-door life. It was at the country-seat of his grandfather that "many of the happiest days of childhood were spent in gazing up at Sandy-Knowe tower as he lay on the grass among the sheep, or in looking down on the gray ruins of Dryburgh Abbey, or in watching the windings of the silver Tweed."

It is related of Scott that when he was eleven years of age his mother "saw him one morning in the midst of a tremendous thunder-storm, standing still in the street and looking up at the sky. She called to him repeatedly, but he remained looking upwards, without taking the least notice of her. When he returned to the house, she was much displeased with him. 'Mother,' he said, 'I could tell you the reason why I stood still, and why I looked at the sky, if you would give me a pencil.' She gave him one, and in less than five minutes he laid a bit of paper on her lap with these words on it:

Loud o'er my head what awful thunders roll!
What vivid lightnings flash from pole to pole!
It is thy voice, my God, that bids them fly—
Thy voice directs them through the vaulted sky.

Then let the good thy mighty voice revere;
Let hardened sinners thy just judgment fear."

Not only such writers as Keats, Wordsworth, and Shelley have shown a keen appreciation of the spiritual beauty of the universe, but others apparently less poetical have in their works revealed the same appreciation. In a book entitled "Memories," by Professor Max Müller, of Oxford, may be found the source of

that inspiration by which his writings have been so enriched. In tracing to the very beginning his impressions of life Professor Müller states:

"I believe I can yet remember when I saw the stars for the first time. They may have seen me often before, but one evening it seemed as if it were cold. Although I lay in my mother's lap, I shivered and was chilly, or I was frightened. In short, something came over me which reminded me of my little Ego in no ordinary manner. Then my mother showed me the bright stars, and I wondered at them, and thought she had made them very beautifully. Then I felt warm again, and could sleep well.

"Furthermore, I remember how I once lay in the grass, and everything about me tossed and nodded, hummed and buzzed. Then there came a great swarm of little, myriad-footed, winged creatures, which lit upon my forehead and eyes and said 'Good-day.' . . . I could not open my eyes or see the blue sky any longer, but my mother had a bunch of fresh violets in her hand, and it seemed as if a dark-blue, fresh, spicy perfume were wafted over my senses. Even now, whenever I see the first violets, I remember this, and it seems to me that I must close my eyes so that the old dark-blue heaven of that day may again rise in my soul.

"These things I remember in my earliest childhood, and intermingled with them are my dear mother's looks, the calm, earnest gaze of my father, gardens and vine-leaves, and soft green turf, and a very old and quaint picture-book—and this is all I can recall of the first scattered leaves of my childhood."

Dr. Oliver Wendell Holmes has left his testimony as to this unity of childhood. With regard to the "influences which tended to make me a poet," he writes: "In the first place, the infancy of every human being born under favorable conditions is full of inspiration, which acts in the consciousness long before it has found words to express its exalted and excited emotions. The blue sky overhead, the green expanse underfoot, the breath of the flowers, the smile of the mother, the voices of loving guardians and friends, the changes of day and night, the roll of thunder, the blaze of lightning—all that makes up the scenery and orchestra of

Nature, as yet uninterpreted in language, sinks into the consciousness to be remembered only in the effects they have produced. The low soft chirp the bird hears in the nest, while the mother is brooding over him, lives in his memory, I doubt not, through all the noisy carols of the singing season; so I remember the little songs my mother sang to me when I was old enough to run about, and had not outgrown the rhymes of the nursery."

In fulfilling the unity of life the true

mother does not limit her interest and influence to her family alone, for, as George Macdonald comments, "One who is a mother to her own children only is not a *mother*; she is only a woman who has borne children." The future development of this highest type of motherhood will so widen the field of woman's endeavor as to make possible the time when all womanhood shall, in some manner or measure, be to childhood, the world over, a spiritual guide.

Books and Authors

Through Nature to God¹

This is a companion volume to "The Destiny of Man" and "The Idea of God," by the same author, and is about the same size. It presents with Professor Fiske's crystalline clearness of style the evolutionary argument for the reality of religion. It is unfortunate that the anti-evolutionist cannot easily be persuaded to read such a volume as this with an open mind; for if he would do so, whether it convinced him or not, it ought at least to satisfy him that evolution does not necessarily lead to infidelity. Professor Fiske is a radical evolutionist; and this book undertakes to use the evolutionary hypothesis in order to throw light on the two great problems of life, sin and its remedy, on the mystery of evil and the mystery of redemption. The first it treats with some degree of fullness; it leads up to the second, and stops without going further toward the problem of cure than to show that evolution confirms the reality of spiritual religion in its three essential elements—the consciousness of God, the certain hope of future life, and the relation of both to man's ethical life on the earth. To the timid conservative the volume should be of greater value because, except in the last chapter, there is nothing strictly original in it. The volume is not the vaticination of a single idiosyncratic thinker. On the contrary, it reflects the tendency of scientific thought during the last quarter of a century. The major part of the argu-

ment might be reconstructed by a careful student, intent on doing so, from the successive writings of Darwin, Spencer, Huxley, Romanes, Drummond, and Tyler. And the argument as here stated, while it does not solve, and does not pretend to solve, the moral mystery of life, throws light upon the problem which the theory of special creations leaves wholly and hopelessly insoluble, and affords a more rational basis for faith in God, immortality, and a present spiritual basis of life. The argument may be briefly though imperfectly hinted at in a few sentences:

The end of life is not happiness, but the development of character. But to the development of character struggle is essential. Only to him that overcometh is there any promise of coronation. In this life and revelation agree. If, therefore, one is to develop righteousness there must be a struggle with righteousness, as, if he is to have a consciousness of good, he must have a consciousness of evil. The tree of knowledge is, of necessity, knowledge of good and evil. In the evolution of creation there comes a time when for existence the defense and maintenance of others becomes necessary, and with this necessity a consciousness of others; and out of this consciousness of their well-being grows a sense of duty to them, or the spirit of altruism and love; and with this evolution of the spirit there comes an evolution of the consciousness of the spiritual world, with its sense of divine presence and its hope of spiritual life beyond the grave. It is in the adaptation of itself to this spiritual environment that the higher

¹ *Through Nature to God.* By John Fiske. Houghton, Mifflin & Co., Boston.

ethical life of man finds its development; on that adaptation that life depends; and in this fact is found an argument for the reality of religion. Professor Fiske's clear discrimination between the accidents and the essentials of religion is admirable, and his statement of the argument from evolution for the reality of religion is so clear that we here transcribe his summary of that argument:

Since every adjustment whereby any creature sustains life may be called a true step, and every maladjustment whereby life is wrecked may be called a false step; if we are asked to believe that Nature, after having throughout the whole round of her inferior products achieved results through the accumulation of all true steps and pitiless rejection of all false steps, suddenly changed her method and in the case of her highest product began achieving results through the accumulation of false steps—I say we are entitled to resent such a suggestion as an insult to our under standings. All the analogies of Nature fairly shout against the assumption of such a breach of continuity between the evolution of Man and all previous evolution. So far as our knowledge of Nature goes, the whole momentum of it carries us onward to the conclusion that the Unseen World, as the objective term in a relation of fundamental importance that has co-existed with the whole career of mankind, has a real existence; and it is but following out the analogy to regard that Unseen World as the theater where the ethical process is destined to reach its full consummation. The lesson of evolution is that through all these weary ages the Human Soul has not been cherishing in Religion a delusive phantom, but, in spite of seemingly endless groping and stumbling, it has been rising to the recognition of its essential kinship with the ever-living God. Of all the implications of the doctrine of evolution with regard to Man, I believe the very deepest and strongest to be that which asserts the Everlasting Reality of Religion.

There is a skepticism of indifference; to the skeptic of this type, who has no interest in spiritual truth because he is interested only in sensuous happiness, this book will be meaningless. There is a literary skepticism; to the skeptic of this type, who measures all truth by artistic and dramatic standards, this book will not be interesting. But to the scientific skeptic, who finds it difficult to reconcile that principle of absolute order which is the revelation of science, with faith in an ever-present spiritual energy, which is the postulate of religion, we recommend this volume as one sure both to interest and to profit him.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending April 28. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Richard Le Gallienne's *Young Lives* has passages of simple and natural description which contrast pleasantly with the too conspicuous mannerism and posing of much of his literary work. The story is, in part at least—so it is rumored—autobiographical. (John Lane, New York.) The same publishers put forth Arthur E. J. Legge's *Mutineers*, which is a rather leisurely novel of English society life, fairly well written and constructed, but without any strong "grip" on the imagination.

One Poor Scruple, by Mrs. Wilfrid Ward, has a special interest as affording a singularly well-informed description of the social and religious life of English Roman Catholics of the intellectual class, descendants, some of them, of the oldest families, who have kept their faith unbroken from the time of Charles I. or even Henry VIII. With them are associated the converts of the Newman time; and the difference between the two is finely indicated. The "scruple" of the title is that which prevents a worldly and even fast Catholic widow from marrying an "innocent divorcé;" although she has thought herself emancipated from Church influence, she finds at the last minute that she simply cannot break the Church law in this way. There are several well-drawn characters in the novel. (Longmans, Green & Co., New York.)

While it is perfectly true, as Mr. Joseph G. Donnelly, the author of *Jesus Delaney*, tells us, that in Mexico the word Jesus is a common baptismal name, so that there is no more real irreverence in giving the name to a Mexican hero than there would be in calling a heroine Maria, yet one need not be of a pietistic mind to feel a constant succession of shocks at seeing the revered word put in incongruous juxtaposition with flippant and humorous dialogue. The style and substance of the book, too, are of a lively and "slap-dash" sort, and this increases the unpleasant feeling. Apart from this, it must be

said that Mr. Donnelly knows his Mexico thoroughly, that he is clever and original in his series of flash-like glances at social conditions and race traits, and that what he sees and knows he presents with vivacity and force. His moral seems to be that, as a wolf will remain a wolf although it be taught to live like a dog (to use his own simile), so a Mexican will remain superstitious, unreliable, emotional, and fickle, despite missionary effort. This is a surface view only, and the book is interesting rather for its pictures of life than for its implied conclusion. (The Macmillan Company, New York.)

The Gadshill Edition of the Works of Charles Dickens has been completed by the publication of Volume XXXIV., containing *Reprinted Pieces: The Lamplighter, To be Read at Dusk, and Sunday under Three Heads*. (Charles Scribner's Sons, New York.) From the same publishers come two additions to the Thornton Edition of the novels of the sisters Brontë, presenting, with illustrations, Charlotte Brontë's well-known story *Shirley*.

Volumes XXIII. and XXIV. of the Centenary Edition of the Works of Thomas Carlyle contains the translation of the *Wilhelm Meister's Apprenticeship and Travels*, with the essay which appeared as a preface to the second edition, issued in 1839. Four portraits of Goethe are pleasantly reproduced in the two volumes. (Charles Scribner's Sons, New York.)

The Macmillan Company (New York) has issued a new edition, in a very satisfactory form, of Hamlin Garland's *Rose of Dutcher's Coolly*, and the same publishers have added to their Pocket English Classics, prepared for use in secondary schools, Goldsmith's *Vicar of Wakefield*, with an introduction and notes by Mr. Henry W. Boynton, of Phillips Academy, Andover. This series of text-books gains not a little from the admirable taste in which it is issued—a taste which gives the books the dignity of a good library edition.

ECONOMICS AND HISTORY

A Handbook of Labor Literature, compiled by Helen Marot, is an unusually serviceable work. Not only does it give an admirably classified list of the best scientific books upon every phase of the labor question, but it presents also the books, pamphlets, and even newspapers

which express the popular thought and feeling—a matter of much more concern, even to scientists who realize how and where a nation's future thought is always shaped. The songs and hymns of labor are included in this exceptionally thorough bibliography. The price and publisher of every book are given, and the more important are described. (Free Library of Economics and Political Science, Philadelphia, Pa.)

The fourth and fifth volumes of the *History of Egypt*, in the series of six, the first three of which have come from the pen of Professor Petrie, have just appeared. The former, by Professor Mahaffy, covers the period of the Ptolemaic sovereigns from the time of Alexander to the Roman conquest. The latter, by Mr. J. Grafton Milne, carries the history down to the Saracen conquest, A.D. 668. It is a history worth having, enriched by the latest researches and discoveries in that fascinating field of exploration, numerous illustrations of which accompany the text. Mr. Milne's work gives a concise but adequate account of the social life of Roman Egypt, religious and civil institutions, the spread of Christianity, and the rise of the monasticism that Egypt communicated to Europe. (Charles Scribner's Sons, New York.)

"*The Profit of the Many*," the *Biblical Doctrine and Ethics of Wealth*, by Edward Tallmadge Root, begins with a proposition somewhat unusual from a Christian source: "The most godlike of human activities is the production of wealth." The paradox may dissolve in the point of view of a Roman Catholic writer that the right of property in its ideal exercise is communion with God in the things he has made. Mr. Root likewise holds to the sacredness of all secular things as belonging to God. But he distinguishes wealth, as the sum of objects ministering to human needs, from riches, as private property greater than the average. From a sound exposition of Biblical teachings he deduces that a Christian political economy is possible and necessary. The soundness of this conclusion no one will contest who bears in mind the fact expressed somewhere by George Eliot: "The desires of men are the molecular forces of economics." Once Christianize human desires and the Golden Rule is straight-

way recognized as a good economic rule. We notice that Mr. Root, like Professor Drummond, forgets that Jesus's reference to the birds whom God feeds (Matthew vi., 26) inculcates a working faith, not a dependent quietism. The birds have to work hard for the food God gives. So good a book should not be blemished by so many orthographic errors. Such books in multiplying numbers are signs of the moral uplift that is going on. (Fleming H. Revell Company, New York.)

Professor Keasbey, of Bryn Mawr College, has translated from the second French edition *The Economic Foundations of Society*, by Professor Achille Loria, of Padua. The theory that the political constitution is the product of economic conditions is not new, having been stated as early as 1656, and recognized not only by European thinkers but by Daniel Webster himself, as M. Loria shows. This, as a vital but too much neglected truth, he makes the spinal cord of his treatise. Though written from the European standpoint, the American student of economics and politics will find it no less instructive in our present struggle between plutocracy and democracy. M. Loria thinks that in the evolution of economic relations those whom he classes as "the unproductive" (?) laborers, *i. e.*, teachers, literary men, physicians, etc., will transfer their attachment from capitalists to the "working classes," and an economic democracy will be established as the basis of genuine political democracy. Professor Loria's book is an economic interpretation of history, and occasionally novel withal, as in his reading of the death of Mary Queen of Scots as a triumph of the "bourgeoisie," *i. e.*, the trading class, over the aristocracy. (Charles Scribner's Sons, New York.)

A thesaurus of information to support the contention of those who believe that our institutions are endangered by the claims of the Church of Rome to universal dominion is supplied by Dr. James M. King in *Facing the Twentieth Century: Our Country, Its Power and Peril*. The "National League for the Protection of American Institutions," of which Dr. King is General Secretary, has done good work in the protection of the public-school funds, unsectarian charities, and religious liberty from ecclesiastical interference. That the Roman Church has been in

many cases obtrusive, and needs watching and restraint from undue political influence, is a reasonable proposition, and well sustained in Dr. King's book. But it is going rather too far to pronounce the sending to Manila of a Roman priest along with General Merritt "a disgusting piece of truckling to political Romanism." Nor does it indicate a judicial spirit to exhibit the anti-American utterances of the Catholic press in Italy as the natural outcome of Romanist principles, when the anti-Catholic press of Germany is on record with a tone equally offensive. The bad Latin on the title-page is, of course, a slip, but rather too prominent. (American Union League Society, New York.)

The monograph entitled *Adam Smith*, by Hector C. Macpherson, in the "Famous Scots Series," does justice to the merits of the great economist, upon whom some of his disciples, the Ricardian school for instance, have brought undeserved discredit. We quote: "Across the century Herbert Spencer and Adam Smith join hands in recognition of the truth that civilization with all its fullness is being naturally evolved from the dual root of self-interest and sympathy, blossoming into the sturdy independence of individualism and the fragrance of self-sacrificing comradeship." (Charles Scribner's Sons, New York.)

RELIGION AND PHILOSOPHY

The Rev. George Milligan, son of the late Professor Milligan of Scotland, known by his commentaries on the Gospel and the Revelation of St. John, follows his father's line with a volume on *The Theology of the Epistle to the Hebrews, with a Critical Introduction*. The increasing number of publications on this Epistle seems to recognize its pertinency to some modern questions. Mr. Milligan devotes to this an interesting chapter, in which the present movement from a formal to a spiritual theology is apparent, especially in regard to the conception of Atonement. The Epistle shows, says Mr. Milligan, that "not the death of Christ itself, but the will and the love lying behind the death, are acceptable to God." Likewise it appears that Christ is not our substitute in sacrifice, as often represented, but our example in sacrifice. Those who lamented the loss which came to Christian scholarship in the death of Professor Milligan

will greet with satisfaction this promising work by his son. (Charles Scribner's Sons, New York.)

The bottom questions at issue between Romanists and Protestants are treated in a book of unusual merit by Professor Foster, of the Pacific Theological Seminary (Congregational) at Oakland, Cal.—*The Fundamental Ideas of the Roman Catholic Church, Explained and Discussed for Protestants and Catholics*. The writer has aimed, on one side, "to present each doctrine from the point of view and under the light which render it convincing and precious to the Catholic," and, on the other side, "he has hit error as hard as he could." One of Professor Foster's most striking points is on the inconsistency of the Roman postulate of an infallible certainty with the Roman doctrine that no spiritual office of the clergy is validly performed unless the clergyman truly intends to effect its spiritual purpose. On the actuality of such an intention depends the validity of all the ordinations, sacraments, absolutions, etc., that have ever taken place. The Roman Catholic answer to the awful doubt thus suggested is that "we must trust Providence." We could wish that Professor Foster, in behalf of Protestants, had more adequately represented the New Testament conception of the priestly function of the Church. His account of this as consisting in praying for men, instructing them, and administering the sacraments leaves out the sacrificial element at the core of the evangelical idea. Rome finds this in the sacrifice of the holy wafer. Protestants must find it in the sacrifices of philanthropy. Nor does Professor Foster dispose very fairly of the doctrine of purgatory, which in some form is likely to hold against his contention that "the souls of believers are at their death made perfect in holiness." But, on the whole, his design has been very ably wrought out. (Presbyterian Board of Publication, Philadelphia.)

That the Church is ready to receive the gospel of self-sacrifice and brotherly love in the forms required by its present difficulties is evinced by the extraordinary favor with which that gospel, as embodied in the Rev. Charles M. Sheldon's novels, has been received, not only in this country, but in Great Britain. *The Miracle at Markham: How Twelve Churches Became*

One, is a plea for denominational union on a basis of Christian effort for the common interests of humanity. A tale of love long balked, at last successful, gives an attractive seasoning to its narrative of the events which at length drew sundered churches together in a common enthusiasm for practical Christianity. (The Church Press, Chicago.)

A Handbook of Comparative Religion, by the Rev. Dr. S. H. Kellogg, missionary to India, whose death by accident has just been reported, aims to emphasize the contrasts rather than the coincidences between Christianity and its principal competitors. The *motif* is to dispel the illusion that missionary effort is unnecessary for those who profess non-Christian religions which embody considerable truth. The illusion is certainly misleading, since such truth is generally held in a practical unrighteousness which the moral inspirations of Christianity alone can overcome. But Dr. Kellogg weakens his argument by intimating that correct theological ideas, *e.g.*, of the personality of God, are essential to a true repentance, and that only through a historical knowledge of Christianity can any man be saved from sin. (Presbyterian Board of Publication, Philadelphia.)

We reserve for more extended notice Professor Tiele's *Elements of the Science of Religion*, his second series of Gifford Lectures on the subject, given last year in Edinburgh. In this course he deals with the fundamental conceptions of religion, having dealt in the first course (reviewed in *The Outlook* August 20, 1898) with its origin and forms. The two volumes together constitute a masterly work. (Charles Scribner's Sons, New York.)

Bible Manners and Customs, by the Rev. G. M. Mackie, is a clear and concise account of the local usages an understanding of which is helpful to readers of the Bible. The various particulars are classified under general titles, and a good index of topics and texts is subjoined. The author is well qualified for his subject by an experience of twenty-one years as missionary of the Church of Scotland at Beyrout. (Fleming H. Revell Company, New York.)

Several charming selections from the German have been set to music by George A. Kies and the editor of *Sunday Songs*

for *Little Children*, George E. Martin. (Presbyterian Board of Publication, Philadelphia.) The original poetry in the book does not deserve the name. It is the merest doggerel, and one resents finding Phillips Brooks's "Star of Bethlehem" and Heber's "Royal Conquerors" in such company. If a public censor is needed in any sphere of literature, surely none need it more than our Sunday-school literature and hymns. The music in this book is of about the same order as the original poetry.

Across India at the Dawn of the Twentieth Century, by Lucy E. Guinness, is intended to arouse interest in missionary work in India. The book is lavishly illustrated. Some of the illustrations are repellent. The method of illustration by comparison is graphic but inartistic. The intense feeling of the writer for her subject is impressed upon the reader, but this intensity approaches hysteria at times; more reserve would have strengthened the plea for workers and money. (Fleming H. Revell Company, New York.)

MISCELLANEOUS

Dr. St. John Roosa, of New York, the well-known ophthalmologist, has made a new book, *Defective Eyesight: The Principles of its Relief by Glasses*, out of a much smaller treatise, "The Determination of the Necessity for Wearing Glasses," which was widely read some years ago. Since then there has been considerable advance in scientific knowledge and treatment of the subject. His book is for the general reader, but particularly to be commended to teachers and custodians of schools, and others who would prevent or cure eyetrouble and troubles connected therewith. (The Macmillan Company, New York.)

Messrs. Charles Scribner's Sons have published a second revised edition of Baedeker's *Handbook for Travelers in the United States, with an Excursion into Mexico*. Americans never travel abroad without the aid of Baedeker or Murray; they are discovering in increasing numbers the great convenience and value of the American Baedeker, with its immense mass of information intelligently secured and skillfully arranged. Such a volume ought to stimulate the interest of Americans in their own country.

A Collection of Poetry for School Read-

ings, edited by Marcus White, has just been issued by the Macmillan Company. The editor is the Principal of the State Normal School of New Britain, Conn., and this collection is the result of experience and experiment in the school-room. The poems are selected as those representing the highest literary quality of the poets represented, and that would foster and develop a love of poetry in children of from ten to fifteen years. It is more truly a selection than a collection of poetry, as only twenty-four English and American poets are represented.

Books Received

- For the Week ending May 5*
 AMERICAN BOOK CO., NEW YORK
 Page, David P. Theory and Practice of Teaching. Edited by E. C. Branson.
 D. APPLETON & CO., NEW YORK
 Froebel's Education by Development. Edited by William T. Harris. \$1.50. (Vol. XLIV. International Education Series.)
 A. S. BARNES & CO., NEW YORK
 Trumbull, Annie Eliot. Mistress Content Cradock. \$1.
 DODD, MEAD & CO., NEW YORK
 Allen, Grant. An European Tour. \$1.25.
 Books I Have Read. \$1.
 Polychrome Bible. The Book of Joshua, by the Rev. W. H. Bennett. \$1.25. The Book of the Prophet Ezekiel, by C. H. Toy. \$2.50.
 Harraden, Beatrice. The Fowler. \$1.50.
 WILLIAM DRYSDALE, MONTREAL, CAN.
 Reid, J. T., M.D. The Physical Sufferings of the Poor. Introductory Notes by D. H. MacVicar, D.D., and Professor Scrimger. 10 cts.
 HOUGHTON, MIFFLIN & CO., BOSTON
 Munsterberg, Hugo. Psychology and Life. \$2.
 Bates, Arlo. Under the Beech-Tree. \$1.50.
 The Antigone of Sophocles. Translated, with Introduction and Notes, by George Herbert Palmer. 75 cts.
 Sill, Edward Rowland. Hermione and Other Poems. \$1.
 McCall, Samuel W. Thaddeus Stevens. \$1.25.
 A Catalogue of Authors. 25 cts.
 T. S. LEACH & CO., PHILADELPHIA
 Ferris, Alfred J. Pauperizing the Rich. \$1.25.
 THE MACMILLAN CO., NEW YORK
 Merwin-Webster. The Short Line War. \$1.50.
 Risley, R. V. Men's Tragedies. \$1.50.
 A. C. MCCLURG & CO., CHICAGO
 Carruth, Frances Weston. Those Dale Girls. \$1.25.
 THOMAS B. MOSHER, PORTLAND, ME.
 Hay, Hon. John. In Praise of Omar. (An Address before the Omar Khayyám Club.)
 Khayyám, Omar. Rubáiyát. Rendered into English Verse by Edward Fitzgerald.
 G. P. PUTNAM'S SONS, NEW YORK
 McCarthy, Justin. The Story of the People of England in the Nineteenth Century. Part II. \$1.50.
 Phillpotts, Eden. Children of the Mist. \$1.50.
 Atterbury, Anson P. Islam in Africa. \$1.25.
 Britton, Wiley. The Civil War on the Border. Vol. II. \$3.50.
 Reid, Sir Wemyss. The Life of William Ewart Gladstone. 2 Vols. \$4.50.
 Bickerdyke, John. The Passing of Prince Rozan.
 Gardiner, Charles A. Our Right to Acquire and Hold Foreign Territory. 50 cts.
 Knapp, William I. Life, Writings, and Correspondence of George Borrow. In Two Volumes. \$6.
 HERBERT S. STONE & CO., NEW YORK
 Bridge, Norman. The Penalties of Taste.
 Pool, Maria Louise. Sand 'n' Bushes.
 Shaw, Bernard. The Perfect Wagnerite.
 McCarthy, Justin Huntly. A Short History of the United States.
 McCabe, Joseph, and Georges Darien. Can We Disarm? Peattie, Elia W. Ickery Ann and Other Girls and Boys.
 Calkins, Frank Welles. The Cougar-Tamer and Other Stories of Adventure.
 Herrick, Robert. Love's Dilemmas.
 THOMAS WHITTAKER, NEW YORK
 An Epic of the Soul. \$1.

The Religious World

The Case of Professor Briggs

There is not much that is new in the case of Professor Briggs. Various people have been contributing articles to the daily press condemning him, but not a word has come from him, and Bishop Potter has preserved absolute silence. Two other churches besides Dr. Huntington's have been offered for the services of ordination; namely, St. Bartholomew's, of which the Rev. Dr. Greer is the rector, and St. Andrew's, of which the Rev. Dr. Vandewater is the rector. Professor Briggs will shortly sail for Europe to be absent until the autumn.

The Old South Creed

The prominence of the Old South Church in Boston and the well-known liberality of its pastor may lead some, who are searching for sensations, to put an undue emphasis upon the fact that the creed of the church, assent to which has been required of its ministers since 1680, by well-nigh unanimous vote has been set aside. The change was recommended by the entire body of deacons. The creed was not used as a test of church membership. That was found in another document, which now continues to be the test both for laity and ministers. As the subject is sure to attract attention, we quote this in full: "You do now, in the presence of God and His holy angels and this assembly, solemnly profess to give up yourself to God the Father as your chief good; to the Son of God as your Mediator, Head, and Lord, relying on him as the Prophet, Priest, and King of your salvation; to the Holy Spirit of God as your Sanctifier, Guide, and Comforter, to be a temple for Him to dwell in. You profess to give up yourself to this one God, who is the Father, and the Son, and the Holy Ghost, in an everlasting covenant, to love and serve him forever." As we understand its action, the Old South Church has simply removed a piece of deadwood. The old creed was no longer accepted even by the ministers of the church. That which we have quoted above now becomes the common creed both of pastor and of people. In a sermon which the pastor, Dr. Gordon,

preached on this subject, he used these earnest words: "I believe in my soul there are hundreds of creeds up and down this land that are inverted pyramids shutting out the light of heaven. Their Gospel is not the Gospel of the Son of God. We do not declaim or reproach, but, for God's sake, what has he set us in the world to do? To repeat not only the wisdom but the folly of the Fathers? Let us thank God that this church has come back to its original basis, and that it is built once more on God—the Father, the Son, and the Holy Ghost." In the church's action, however, the pastor took no active part; it was initiated and carried on by the laymen in his church, though it had his sympathy.

Congress of the Disciples of Christ

The first National Congress of the Disciples of Christ has just been held at St. Louis, for the purpose of freely discussing many things of vital and general importance. No votes were taken; no consensus of opinion on any issue was sought; the object was simply to investigate many matters that cannot with propriety be brought into general annual missionary conventions. Professor Edward S. Ames, of Indianapolis, in a strong paper on "The Value of a Theology," said that the present period is too critical for the development of systematic theology; but this very characteristic of the age in science, literature, and philosophy is paving the way for constructive work in theology also. "The Value of Literature in the Training of Religious Teachers" was the suggestive theme of Professor W. D. MacClintock, of Chicago, who claimed that literary training helps the minister in the art of expression, stocks him with actual facts and experiences of human nature, gives him the persuasive power of ideals, and is the best preventive of "professionalism" in the ministry. Mr. Robert T. Matthews's paper, "Crucial Points Concerning the Holy Spirit," dealt with questions concerning the personality and influences of the Holy Spirit. The Rev. A. B. Philpott discussed "Church Organization,"

suggesting necessary readjustment in missionary, educational, and congregational co-operation in local fields. He put forth increased efficiency of ministration, elevation in tone and dignity of worship, more uniform and liberal views on all social questions, and economy of expense, as the great needs of the city congregations of to-day. "The Enrichment of Public Worship among the Disciples" was one of the most practical topics before the Congress. The essayist contended that, as the Disciples of Christ hold a communion service every Lord's Day, it should so be conducted as to make it the central and culminating feature of the worship. The paper also pleaded for devotional literature. This Congress doubtless will be followed annually by others along the same general lines.

Missionary Claims in Turkey

For two or three years the question of the payment of the claims of the American Board of Commissioners for Foreign Missions against the Turkish Government for destruction of property during the Armenian massacres has been urged upon the Sultan by the authorities at Washington. The present Minister to Turkey, Mr. Oscar Straus, seems to have been more successful in dealing with this subject than any of his predecessors. At last the welcome news has been received that Mr. Straus has received assurances from the Turkish Government that the claims of the American missionaries will be paid. We believe that the amount is considerably in excess of \$100,000, and its receipt will greatly relieve the officials in Boston, who not only have had to face the problem of present support, but also that of rebuilding. It may be a long time before these "assurances" materialize, but it is a matter for congratulation that the negotiations have made as much progress as the despatches indicate.

Biblical Study in the Church

It may encourage some who have begun, and some who are thinking of beginning, a line of systematic Biblical study in their churches, to know what the South Congregational Church in Springfield, Massachusetts, has accomplished within about four years. There lies before us a list of thirty-seven topics under the general sub-

ject "The Religious, Social, and Ethical Antecedents of Christianity," with the names of twenty-nine different writers upon these topics during the present season. With this is also a bibliography of forty-five different works of reference. The thoroughness with which the field of study has been covered appears from both lists. The topics include, along with such as the historical periods and personages, and a few of the later books of the Bible, others such as these:

- The Prophets of the Exile.
- Ezekiel's Conception of the Kingdom of God.
- The Social, Political, and Industrial Condition of the Hebrews in the Exile.
- Literary Activity among the Hebrews in the Exile.
- The Sabbath in the Exile.
- The Formation of the Law.
- The Rise of the Scribes.
- The Pharisees and Sadducees before Christ
- Hebrew Education in and after the Exile, and Proverbs.
- The Messianic Idea of Exilic and post-Exilic Times.
- The Jewish Doctrine of Paradise and Hades.
- The Jewish Doctrine of Good and Evil Spirits.
- Hebrew Religious Ideas in Early Christianity.

The list of topics, with its accompanying bibliography, was prepared by Dr. Moxom, the pastor of the South Church, who has kindly permitted us to see a copy. In reply to our inquiry about the beginning and the method of these studies, Dr. Moxom states that he began with a very small class in the winter of 1895-96, upon Isaiah i.—xxxix., using Kellner's outline, and following G. A. Smith, Driver, Cheyne, and Cornill. The next winter was spent upon the Literary Prophets, taken in chronological order, beginning with Amos. The year following was devoted to Jeremiah. Last autumn the class, now much larger, took up the present list of subjects, chronologically arranged, from Ezekiel to the Talmudic Writings. Most of the class write, some volunteering and others by assignment; no one is constrained to write, but all are stimulated to read up. The papers are read before the class, and discussed with full freedom and with wide liberty of reference to related topics. The interest awakened has drawn in some who attend no church. Churches in Massachusetts, where nearly every town has its public library, are favorably circumstanced

for such work, and this is especially the case in Springfield. But there is every reason why churches that have no public library to draw from should accumulate by a small annual outlay a good reference library of their own. The Outlook recommended this two years ago, when a list of suitable books was printed, February 20, 1897. The benefit of it in cultured Christian intelligence, both in pew and pulpit, would prove a rich return.

The People's Church in Baltimore

The new People's Church in Baltimore, which meets in the Lyceum Theater, is making an auspicious beginning, if we may judge by the daily papers of that city. The audiences are reported as large, and the minister, the Rev. Richard Harcourt, certainly has a vigorous way of putting things. The church is organized to reach the floating classes of people who would be more likely to be reached by a theater service than by the usual church service. This church has no formal creed, but instead what is called a "Bond of Union," from which we quote: "We believe in the Fatherhood of God, the Sonship of Jesus Christ, and the Brotherhood of Man. We believe Jesus Christ to be supreme, and we also believe that no one else has the slightest authority over our personal freedom or religious rights." The church will be democratic in the fullest degree. The pastor has been, and we believe still is, a member of the Baltimore Methodist Episcopal Conference, but the church is Congregational in all but name. The enterprise is something of an experiment, but, so far as we can now see, an experiment that shows vitality and promises success. It is much like that of Dr. Gunsaulus and Dr. H. W. Thomas, in Chicago, and also like that until recently conducted by the Rev. Thomas Dixon in New York.

The Head Master of Lawrenceville

It is with some surprise and with a good deal of regret from the church point of view that we read that the Rev. S. J. McPherson, D.D., pastor of the Second Presbyterian Church in Chicago, has resigned his pastorate and accepted the position of Head Master of the Lawrenceville School. That he has a liking and fitness for educational work is well known. If we remember correctly, next to President Pat-

ton he was the most prominent candidate for President of Princeton when President McCosh laid down his office. He has been a leader in almost every form of good work in Chicago. Not a few expected that he would be called to the Fifth Avenue Presbyterian Church in New York when Dr. Hall died. He has rare gifts in many ways. It always seems a pity when such a man leaves the active work of the ministry. His position in Chicago was that of the chief denominational leader, without in any sense being that of an ecclesiastical politician. The Presbyterian denomination thus gives to educational institutions two of its most prominent preachers and pastors, Henry van Dyke to Princeton, and Dr. McPherson to Lawrenceville.

New Forms of Work in Utah

New conditions require new methods. This is as true in the conduct of missions as of business. Feeling deeply that the time has come for reaching the masses of people in Utah, in the country districts and in the small towns, the Rev. John D. Nutting and others have started "The Utah Gospel Mission Movement." Mr. Nutting has had much experience in work among the Mormons, and his convictions are the results of long service. He feels that the masses of the people must be enlightened before they can be evangelized. Now even their papers and books are so edited as to present partial and distorted views of current history and of essential truth; consequently the people are full of absurd prejudices, which are a hindrance to improvement. The majority of the Mormons live in locations where there is no Christian work whatever. The effort of this new form of missionary enterprise will be to reach such localities, to carry truth to individuals and let it do its own work, rather than to found churches. Mr. Nutting wishes to have traveling missionaries who will go from place to place holding meetings and distributing such literature as will be a lasting benefit to the people. His proposals are approved by many representative men. It seems to us that it would be well if the various missionary societies working among the Mormons would combine in giving these suggestions a thorough trial. That would be far better than the organization of a new society.

Correspondence

An Interesting Plan

To the Editors of The Outlook:

General Eaton desires, in order to give public-school teachers of Porto Rico a fuller knowledge of American life and institutions, to have as many as possible visit the States during the coming summer vacation—from July 1 to October 1. With this in view, it has been suggested that young people and others interested in many towns might form classes for a ten weeks' course in Spanish this summer, with a teacher furnished from this island. The Government will provide transportation to and from New York from San Juan, and the expense of a class would therefore be the cost of railway transportation from New York and return and the board of the teacher during the time the class was held. Wherever this amount is guaranteed by responsible parties, a competent teacher will be sent by the Bureau of Education at San Juan, and thus the double object of Americanizing the teachers of Porto Rico and of extending in America a knowledge of the language and customs and social and business habits of our new possessions will be accomplished.

VICTOR S. CLARK,

Sub-Director of Public Instruction.

War Department, Headquarters Department of Porto Rico, Secretary of Interior, Bureau of Education, San Juan, P. R.

Objections to Rapid Transit

To the Editors of The Outlook:

Although not interested in the defense of the Metropolitan Street Railway Company, I believe that the figures of probable earnings of the proposed subway which you published lately will further mislead an already misled public. The following data will doubtless throw additional light on your three propositions:

(1) The subway as planned by the Rapid Transit Commissioners (and presumably the one on which all estimates are based) would run from the Battery to City Hall as a double-track road; from City Hall to One Hundred and Fourth Street, via Elm Street, Fourth Avenue, Forty-second Street, Seventh Avenue and Boulevard, as a four-track road; and from One

Hundred and Fourth Street one double-track branch would be continued northward under Eleventh Avenue, while a second double-track road would run northeasterly under One Hundred and Fourth Street, Central Park, and Lenox Avenue to the Borough of Bronx. The subway would thus be the equivalent of a four-track road in carrying capacity. The Manhattan Elevated now carries about one hundred and eighty million passengers yearly. It has carried over two hundred million in a single year—before the surface roads were so highly developed. The Manhattan Company uses nine tracks, or, since the third track of the Ninth Avenue line is used for south-bound express trains in the morning and north-bound express trains in the afternoon, this company now practically uses ten tracks. The proposed subway would have but four. Does it seem reasonable to suppose that as many people could be carried on four tracks underground as are now carried only with the greatest crowding on twice the number of elevated tracks?

It is not probable that more than one hundred million people could be carried annually in a four-track subway in New York. Admitting that the present cost of carrying a passenger on the Metropolitan Street Railway is about three cents, it does not follow that the subway could be operated as cheaply per passenger as the surface roads; for the underground road would be fundamentally a long-distance road, and while a passenger can be carried six miles for three cents, he cannot be carried ten miles at a faster speed for that same amount. However, for the sake of argument, one hundred million passengers yearly at two cents profit each would give a net income of \$2,000,000—enough to pay four per cent. on a cost of \$50,000,000. And when one recalls that some engineers claim that the proposed subway could not be built for \$50,000,000, are not the Metropolitan people right when they state that the project is not a very inviting one?

(2) An elevated railroad, single track, costs about \$100,000 per mile. A four-track subway, per track, is estimated to

cost \$1,000,000 per mile. With this vast difference in cost, the nine per cent. earnings of the elevated system can hardly be estimated as a fair earning rate for the proposed subway. The last dividend of the Manhattan Company was four per cent., not five per cent., as stated in your article.

(3) The Boston metropolitan district has a population of about 1,000,000 people. Manhattan Island's population is approximately twice as great. The Boston subway cost about \$6,000,000. It is so located that the cars of nearly all lines pass through it. Does it follow that New York should spend \$50,000,000 for a subway for the use of cars of a single line? Boston's subway was tunneled mainly through earth. New York's subway would pass largely through rock. Boston's subway serves the entire population. New York's subway would serve less than one-half the population of Manhattan Island.

How many people would the subway proposed by the Commissioners benefit? One of the most densely populated portions of the city lies east of Central Park, between Forty-second Street and One Hundred and Twenty-fifth Street. The proposed subway would not benefit these people, for the nearest station would be at Forty-second Street and Fourth Avenue. Neither would the vast population living east of Third Avenue and south of Forty-second Street receive any benefit from the proposed road. Again, what interest has any person living west of Sixth Avenue and south of Forty-second Street in the subway? Over one-half the entire population of Manhattan Island are absolutely ignored in the proposed plans. Can any scheme which is so hopelessly inadequate be called rapid transit?

The subway now before the public is entirely a local remedy—proposing to better serve the west side of the city, which already has the best transportation facilities of any part of New York City.

The present Ninth Avenue express trains run at the rate of forty miles an hour over clear straight sections of the road—from Ninety-second to Seventy-second, and from Forty-second to Twenty-second Streets. At this rate they would run from the Battery to One Hundred and Fifty-fifth Street in eighteen minutes. As a matter of fact, it takes them thirty-four minutes to cover this distance. They

make eleven stops in the run of about as many miles. Suppose the stations on the subway line were one mile apart. It is not probable that trains could exceed twenty-five miles per hour, including stops. This is but a slight improvement on present conditions, and hardly worth the expenditure of \$50,000,000.

Are the people of New York justified in spending \$50,000,000 for a single line of transportation which will benefit such a small proportion of its population?

HERMAN CONROW,
Civil Engineer.

Kings Bridge, New York.

[The answer to this is: (1) That the Rapid Transit Commission has carefully considered the whole subject, and decided that the benefit promised will adequately compensate for the expenditure. (2) The Metropolitan Traction Company agreed with the Commission, and offered to expend the \$50,000,000 if it might own the line outright. (3) Our correspondent ignores the existence of all cross-town lines connecting (with or without additional fares) with the subway. (4) On a four-track road two tracks would be given to express trains, which could run more rapidly and carry proportionately more passengers.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

Regarding "A. R. B.'s" query, March 11, what would be the objection to the following interpretation of Matthew xvi., 18, 19? Retaining the play upon words in the original, we should read, "Thou art Peter, and on this peter [rock] I will build my church." The foundation of the Christian Church is a man—not an idea or doctrine, not a company of men. And, further, it might be added that it is a man with a conviction that Jesus is the Christ. In other words, the foundation of the Church is individual consecration, personal service, personal holiness. If the Peters in the Church are of the right kind, the powers of hell cannot overthrow it. Furthermore, since the heavenly life, even in the future sense, is but the outgrowth and fruitage of the present life, the opening or closing of that kingdom is in the hands of Peters, i.e., of true disciples of Jesus Christ. We Christians of to-day practically have in our possession the keys of the kingdom of heaven. That kingdom is not going to be

brought to men by some supernatural or divine power above us. It is for *us* to bring it by our faithfulness, our consecration, our self-sacrifice. If I rightly understand this passage, it is a declaration of the fact that God has put the work of bringing in (or opening) the kingdom of heaven entirely into human hands. We can hasten it by our faithfulness, or we can delay it by our neglect. Again, the laws which regulate that kingdom and define the terms of admission thereto are not wholly new and unknown, setting at naught all the laws we see in operation here. They are the same laws: so that what is bound on earth (by the operation of God's laws) is bound in heaven, and whatsoever is loosed on earth by the operation of or by our use of those laws will be loosed in heaven.

G. H. H.

We welcome the above as an energetic amplification of the thought compactly stated in our answer.

Your sermon on "A History of Prayer" in The Outlook raises several questions which I would like answered. If prayer has the meaning which you give to it—and which appeals to me as correct—then how can prayer be put into *form* at stated times and seasons, *e.g.*, in private devotions and public services? Is not prayer a state of mind, an attitude of the soul toward God? Is not every unselfish desire for others, every yearning after holiness, every recognition of one's imperfections, every struggle with temptation—is not each of these prayer? The formality of public and private prayer, the addressing God before an audience, do not seem to me to constitute true prayer. What is prayer? Can it be defined?

M. G.

All true prayer is converse with God; many are its modes, and variously may it be defined, as in Montgomery's spiritual lyric,

Prayer is the soul's sincere desire,
Uttered or unexpressed.

Still more profoundly has it been defined:

Prayer is the breath of God in man
Returning whence it came.

But just because prayer is so spiritual it needs embodiment in suitable form. In this world disembodied spirit is devoid of power. Our experience is that any spirit, *e.g.*, the patriotic spirit, which fails to embody itself in formal expression, fails to persist. Moreover, the words "our Father" testify that prayer is a social as well as an individual concern. To be sure, as Coleridge said, there is a great difference between real praying and saying prayers. Praying merely because the time has come, and not because of desire to pray, is not real prayer, but a semblance of it. One who constantly realizes the presence of God, and lives in daily converse with

the unseen Father, finds the social assembly as fit a place as the closet, and public utterance as congenial to the spirit as the silent uplifting of the heart.

Through the courtesy of Mr. J. Sumner Smith, Assistant Librarian of Yale, we give in reply to different requests a list of the lectures and subjects in the series of Yale Lectures on the Lyman Beecher foundation, with the names of the publishers:

- 1872. H. W. Beecher. Preaching. J. B. Ford & Co.
- 1873. H. W. Beecher. Preaching (Second Series). J. B. Ford & Co.
- 1874. H. W. Beecher. Preaching (Third Series). J. B. Ford & Co.
- 1875. John Hall. God's Word Through Preaching. Dodd, Mead & Co.
- 1876. W. M. Taylor. Ministry of the Word. Randolph & Co.
- 1877. P. Brooks. Preaching. Dutton & Co.
- 1878. R. W. Dale. Preaching. Barnes & Co.
- 1879. M. Simpson. Preaching. Nelson & Phillips.
- 1880. H. Crosby. The Christian Preacher. Randolph.
- 1882. E. G. Robinson. Preaching. Holt & Co.
- 1884. N. J. Burton. Yale Lectures and Other Writings. Webster & Co.
- 1885. H. M. Storrs. The American Preacher. Not published.
- 1886. W. M. Taylor. The Scottish Pulpit. Harpers.
- 1887. W. Gladden. Tools and the Man. Houghton, Mifflin & Co.
- 1888. H. C. Trumbull. The Sunday-School. Wattles (Phila.).
- 1889. J. A. Broadus. Preaching and the Ministerial Life. Not published.
- 1890. A. J. F. Behrends. Philosophy of Preaching. Scribners.
- 1891. J. Stalker. The Preacher and His Models. Armstrong.
- 1892. A. M. Fairbairn. The Place of Christ in Modern Theology. Scribners.
- 1893. R. F. Horton. Verbum Dei. Macmillan.
- 1894. D. H. Greer. The Preacher and His Place. Scribners.
- 1895. H. van Dyke. The Gospel for an Age of Doubt. Macmillan.
- 1896-7. J. Watson. The Cure of Souls. Dodd, Mead & Co.
- 1898. W. J. Tucker. Making and Unmaking of the Preacher. Houghton, Mifflin & Co.
- 1899. G. A. Smith. Preaching of the Old Testament in the Light of Modern Criticism.

In The Outlook for April 29 you say that we have no grounds for supposing that Mary, the mother of Jesus, was a descendant of King David. Christ was a descendant of David, and Matthew and Luke trace his descent through Joseph, the husband of Mary. But Joseph was not the father of Christ. Through whom do you trace his descent from David?

L. S.

The genealogy in Matthew i. gives the line of the legal succession to the throne of David down to Joseph, and the genealogy in Luke iii. gives the line of Joseph's personal descent from David. Matthew i., 16, and Luke iii., 23, agree in describing Jesus as *legally* the son of Joseph. In consistency with that, so far as the record goes, must have been the nature of his relation to David. A tradition makes Mary to have been Joseph's cousin, but it cannot be verified.

For the Little People



Carol of the Catbird

By Lucy Denison Bailey

I am only a tax-collector,
At work from dawn to dark;
And during the busy season
I rise with the meadow-lark.

My form is trim and-shapely;
I wear a suit of gray;
And I sing, upon occasion,
The merriest roundelay.

I can imitate any creature,
From a lark to a mewling cat,
With all the variations
In pitch and meter, at that.

In May, when the early berries
Are blushing a dainty red,
My work of tax-collecting
Begins with the strawberry-bed.

The cherries and raspberries follow;
The mellowest peaches and pears
And the most delicious apples
I levy on, unawares.

I have but little affection
For most political things,
But I firmly believe in protection—
From boys, and guns, and slings.

I carefully follow the plowman
And watch the upturned soil,
And many destructive grubworms
Succumb to my diligent toil.

The farmer owes for this labor;
I cannot press my suit;
My toil must feed my children,—
So I levy my tax on fruit.

In May, when the early berries
Are blushing a dainty red,
My work of tax-collecting
Begins with the strawberry-bed.

The Lion and the Visitor

He was not a little boy, but a big man,
who did this unwise thing. He went to
see the animals at the circus. The lion's
tail was lying between the bars of the
cage, and the man thought it would be
amusing to pull it and make the lion roar.

He pulled the tail, but the lion sprang so
quickly as to grab the man's arm and
hurt it severely

The Government and a Letter

The United States Government makes
and sells its own postage-stamps. The
postmasters and others who sell stamps
are agents and dealers for the Govern-
ment. These do not make any profit.
The postmasters are paid a specified sum
for their services, sometimes based on the
number of stamps sold at the office. Some
post-offices pay the Government an in-
come—that is, the number of stamps sold
exceeds the expenses of the office; others
are supported at a loss to the Govern-
ment.

Last year the two-cent stamps made by
our Government numbered in the billions.
If placed end to end, they would have
passed around the earth at the equator
one and one-half times. The Govern-
ment makes stamps of many denomina-
tions: one-cent, five-cent, ten-cent, twenty-
five-cent, one-dollar, and five-dollar stamps,
as well as those of other denominations.
If all these stamps were placed one on
top of the other, they would make a tower
very much higher than the highest moun-
tain in the world; in fact, it would reach
higher than the moon. The people of
Massachusetts use more stamps than the
people of any other State. New York is
second, District of Columbia third, Colo-
rado fourth. South Carolina uses the few-
est stamps per person of any State in the
Union. Massachusetts uses at the rate
of \$2.30 for each person in the State;
South Carolina, twenty-five cents for each
person. A postage-stamp represents far
more thought than we suppose. First,
Congress must act before a stamp can
be issued; must give permission for the
stamp to be made. Then artists must
make a design that meets the approval of
the Government authorities. The paper
is a specially made paper. Experts must
be employed in making or printing the
stamps. Then the Government makes a
large appropriation of money to conduct
the business of selling the stamps and

carrying out the contract made by the selling of the stamp. For that is what each stamp means—an agreement or contract on the part of the Government to carry the letter or parcel for so much money to the place where it is to be delivered. The head of the Post-Office Department is called the Postmaster-General, and he is selected by the President, and is a member of the President's Cabinet. He lives in Washington, D. C., and is one of the official heads of this Government. The post-office in Washington is a fine, imposing building, and contains much that is interesting. As the country grows in business, in wealth, and in education, this department grows in importance, and the end is to transact the business of the department in the best interests of the country at the least cost. It used to cost twenty-five cents to send a letter; now it costs two, and one-cent postage is what we are trying to get.

The Boy Director

It was the hour when the sidewalks were crowded with people hurrying home from work, and the streets with trucks and cars. Suddenly there was a hurrying and scurrying of the trucks and carts out of the way, and the clanging of a fire-engine gong was heard. The people all looked in the direction it was going; but there was no evidence of fire. At the corner of one of the streets stood a small newsboy, not far from a hydrant. He was but very little taller than the hydrant, but he looked important enough for a giant. As the engine slowed up near the hydrant, the small boy gave a majestic wave of his free arm toward the cellar door at the corner, out of which a thin volume of smoke was rising. Then he leaned against the lamp-post as if he were going to see this fire attended to properly. Alas for our small boy! a real giant, in blue coat and brass buttons, took the small boy by the shoulders and put him over on the other side of the street, outside of the fire lines. Fire lines are ropes placed to keep the people far away from the firemen, that they may have space to work freely. Sometimes, when the fire is a small one and there is no particular excitement, the police keep back the people. The fire line, then, is the line inside of which no one but the firemen,

police, fire patrol, or those authorized may go.

This fire was out in a few minutes, and the firemen went away. The small boy went back to the hydrant, and, surrounded by about ten small boys, each with a bundle of newspapers, he told the story of the fire; and he looked as if he thought himself a hero.

Lucindy Listens

Come, sit by me, Lucindy,
And hear what I would do,
Were you my little mother,
And I a doll like you.

If you a lovely secret
Should whisper in my ear,
I would not keep on staring
As if I did not hear.

And when you sang, Lucindy,
Your sweetest lullabies,
And said, "The dear is sleeping,"
I'd try to close my eyes.

Or, s'pose that in the twilight
We two were taking tea,
I would *pretend* to eat, dear,
The bread you held for me.

In fact, my dear Lucindy,
I'd give my brightest curl,
Were you less like a dolly,
More like a little girl.

—St. Nicholas.

Where Some Toys Come From

It is said that a most profitable industry in France is that of creating out of empty sardine-boxes, that are thrown away, the tin soldiers that are so greatly admired. Men gather these boxes and sell them to factories in which they are stamped into soldiers and cannon and other tin toys. After stamping they are painted, and made the delight of the children.

Three Rivals

Three elephants in the London Zoo make £2,000 (about \$10,000) a year carrying people on their backs through the Gardens. The keepers say that these elephants show a great deal of jealousy if one gets more people to carry than the other. The favorite is lashed by his companions' trunks.

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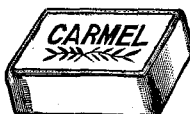
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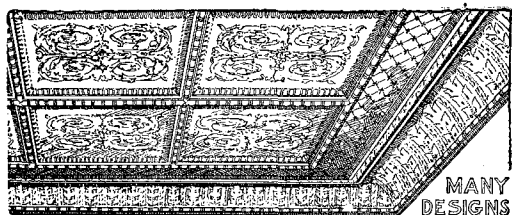
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